Catholic church. Liturgy and ritual.
Holy week offices.

# LENT

AND

# HOLY WEEK

IN

# ROME

WITH

THE LENTEN STATIONS
VISIT TO THE SEVEN CHURCHES
AND TO THE SCALA SANTA

TOGETHER WITH

A COPIOUS GLOSSARY

COMPILED

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IMPRIMATUR

*Fran. Cassetta Patr. Antioch. Vicesg.*

**BURDACH**

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AN

# EXPLANATION

OF THE

# CEREMONIES

OBSERVED IN

# THE OFFICE OF HOLY WEEK.

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HOLY WEEK. The week before Easter was anciently called the Painful Week, or Week of Austerities, also the Week of Sorrows, the Days of the Cross or of Sufferings, but it is now generally distinguished by the name of *Holy Week*, on account of the merciful and great things wrought by God which we yearly commemorate in it. The fast of Lent was observed with even greater austerity during this week than in the preceding weeks. St. Epiphanius assures us, that in his time, in the fourth century, Christians who had least fervour and zeal only eat bread with a little salt, and drank water once a day at evening all Holy Week. The more devout, according to their strength, continued their fasts for two, three or four days, without eating at all; and watchings and meditations, especially all Easter-eve, were general practices. More abundant alms also accompanied the fasts: "many," says St. Chrysostom, "now double their alms, in order to honour so holy a time;" they felt that the nearer they approached the solemn commemorations of Christ's sufferings and Resurrection, mysteries by which all blessings have been conferred on men, the more they were constrained to show



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all manner of acts of mercy and love to their brethren. Emperors and princes at this time "often set prisoners at liberty, that they might imitate, as far as in them lay, the example of our Lord, who at this time delivered us from the bonds of our sins, and made us capable of enjoying unappreciable blessings. For we ought as much as possible to imitate His loving kindness."* The imperial laws of Theodosius forbade all judicial acts or legal processes during this and the following week. Servants were exempted from bodily labour at this time, that they might have opportunities of attending to the worship of God and the affairs of their souls. In the Apostolical Constitutions the law is mentioned in the following words: "In the Great Week and the week following, let servants rest from their labour, because the one is the time of our Lord's Passion, and the other of His Resurrection, and servants have need to be instructed now in the knowledge of these mysteries." In a word, believing that the great work of Redemption more nearly concerned them than any worldly business, Christians took care, without listening to excuses, to give up this holy time to devout meditations on the Cross and Passion of our Lord, and to firm purposes of amendment of life. St. Bernard, in a sermon delivered at the beginning of Holy Week, excites his religious in the following words: "Be attentive with all possible watchfulness, and with all the application of your souls, that the memory of these great mysteries may not pass you in vain. God is going to pour forth His most abundant blessings; let, then, your hearts be penetrated with devotion. Restrain your senses under strict discipline, cleanse your con-

* St. John Chrysostom, Hom. in Ps.

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science, purify and sanctify your affections, and prepare your souls to receive the admirable gifts which now will be plentifully conferred on those who shall be disposed to receive them."*

PALM SUNDAY. On this day the Church honours the triumphant entry of our Divine Redeemer into Jerusalem four days before His Crucifixion. He was pleased, before the humiliation of His Passion, to be acknowledged and received as the Messias, the Saviour of the world and King of souls, and on the very day, too, on which by the appointment of the law (Exodus XII. 3) the lamb was to be conducted into the town to be sacrificed for the Passover. As an emblem of the first fruits of His conquests of souls, He would make a public entry into Jerusalem, which was a kind of triumph, but such a one as suited the spirit of humility and contempt of the world which He came to establish in the hearts of men. Crowds met Him in the suburbs of the city, consisting chiefly of the poorer classes and of innocent children, and then walking before Him they strewed the way which He was to pass with green boughs and repeated the praises of Christ, proclaiming Him the long-expected Messias, the Saviour of the people. In imitation of these devout Jews, this day we carry in our hands palm branches or other green boughs, such as the climate and season afford. These are blessed, because the Church, as we see in the most ancient rituals, makes use of nothing in its ceremonies which has not been first blessed. Receiving them from the priest the Faithful kiss the palms out of respect, and hold them in their hands during the procession, and whilst the history of the Passion and Last Gospel are read. We hold them up as emblems of the share we take in the

* Serm. de Passione Domini.

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triumphal reception of Christ and in protestation of our joy, love and pain; and also, as the Church teaches by the prayers said over them, as symbols of the honours awaiting us for victories over all our spiritual enemies.

TENEBRAE. On Wednesday, Thursday and Friday evenings is sung the Office now called *Tenebrae*. So long as Christians spent the greatest part of the nights of Holy Week, especially of the four last, in watchings in the churches, this office was said at *midnight*, as was the universal practice in the twelfth century. The name of *Tenebrae*, however, is derived from the ceremony of gradually extinguishing the lights, expressive of the deepest mourning, and in memory of that darkness which covered the whole of the earth at our Lord's Crucifixion. For these three days the Church omits many of those psalms and hymns of jubilation generally recited by her ministers; and only those passages from holy writers and the fathers are read, which give truest utterance to her sighs and lamentations at the death of her Lord.

On the left or epistle side of the altar is placed a triangular candlestick, in which are set fifteen lights, seven on each side and one on the top. At the end of each of the fourteen psalms recited in Matins and Lauds a candle is extinguished and, while the *Benedictus*, or Canticle of Zachary, is being sung, the lights on the altar also are put out. The fifteenth candle, a white one, placed on the top, is afterwards taken down, and concealed for a time, by the side of the altar, until the Fiftieth Psalm, the *Miserere*, and the accompanying prayer are recited, when the light is once more restored to its place. In the works of commentators on the ritual, in the ninth and eleventh centuries, we find various explanations of the meaning of this cere-

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mony. By some these lights are understood to represent the Apostles and Evangelists, or other followers of Jesus Christ; and the desolation and abandonment in which our Redeemer is left, is pointed out by the extinction of these lights. Others have considered that the whole refers to Christ only, and the quenching of these lights to the mournful death of Him who is the life and light of the world. All agree that the white candle on the top evidently refers to our Saviour, for it is not extinguished, but hidden only for a time, to signify that He did not long remain a tenant of the tomb, but soon raised His body to life again.

On Wednesday the Jews in their great council agreed on their design to take away the life of Christ by charging Him with crimes before Pilate, the Roman governor. Hence the commencement of the Passion is dated from this day; and hence Wednesday, as well as Friday, was formerly kept as a fast-day.

MAUNDY THURSDAY. The Church on this day commemorates the Last supper of our Divine Redeemer, the establishment of the holy Eucharist, and the washing of the feet of the Apostles. The solemn consecration of the Holy Oils employed in the administration of the sacraments of Baptism, Extreme Unction, etc., also takes place on this day. The rest of the Office of the Church on it refers to the Passion.

In a week in which so many and such affecting instances of the sufferings of Christ, endured for sinful man, are celebrated, it would be quite impossible to give to that mystery of love, the Blessed Sacrament, instituted on this day, the peculiar and continued thanksgiving which it so eminently deserves; hence, the feast of *Corpus Christi*, or of the body of Christ, is observed at a later period,

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and among the greatest of the solemnities of religion. The white colour of the vestments, the ornaments of the altar, the ringing of bells at the *Gloria in Excelsis*, or hymn of praise, at the beginning of the Mass, show, however, that the Church cannot refrain from some expression of her joy and gratitude on the day itself, whereon our Lord was pleased to work so great a wonder of his affection. But in the High Mass, the *pax*, or peace, is not given as usual, in detestation of the treacherous kiss of peace, by which Judas on this day betrayed his Divine Master into the hands of His enemies.

After Mass, the Blessed Eucharist is removed from the tabernacle on the altar, and carried in solemn procession to some other altar, (often called erroneously the Sepulchre), which, according to very ancient custom, is adorned with lights, flowers and tapestry. Here it remains until the time of Mass on Friday, and here the Faithful resort during the rest of the day and night, pouring out their souls in adoration, condolence, and contrition. The reason of removing the Blessed Sacrament is to prevent all interruption in devotion to the Passion at the chief altar of the church, which the rubrics require to be left without any ornament whatever. Hence, after Vespers (said directly after Mass) the priest with his attendants takes the linen cloths from the altar while the choir sings the Antiphon, *Diviserunt: 'They have divided my garments,'* and the Psalm, *Deus, Deus meus: 'O God, my God, why,'* etc. The state of desolation in which the sacred places of religion are now left forcibly remind us of the grief and mourning of the Church and the abandonment in which Christ passed the night before and the day of his Passion.

Christ, at his Last Supper, not only washed the

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feet of his apostles but gave all his disciples a command to do the same, that is, readily to serve each other in exercising all actions of charity and humility, of which he had set them the example. Such offices performed in the true spirit of those virtues have an incredible efficacy in improving the heart in the strongest sentiments of those virtues, and the occasions of them have been ardently embraced by the saints. In imitation of our blessed Redeemer, Christians, Popes, kings, bishops, superiors of religious houses and others, wash the feet of some poor persons or of their colleagues and fellows on this day, which ceremony is called the *Mandate*, from the first word of the first anthem of it: *Mandatum novum do vobis*, etc. Hence this day is usually called in English, *Maundy* or *Mandy Thursday*. The Greeks styled it the *Holy and Great Fifth Day of the Week of the Passion;* which name is given it by John Moschus, and St. Chrysostom.

Good Friday. On this day the precious death of the Divine Redeemer and Spouse of our souls, engrosses all the attention and devotion of the Faithful. The Church in her whole Office expresses the deepest mourning and compunction. The altars are bare, except at the priest's Communion, when the ornaments are black, and the crucifix is covered with a black veil until the prostration: after which it is left uncovered. No Mass is said nor sacrifice offered; only the Holy Sacrament, which was reserved the day before, is received in one kind only by the priest, who recites the Lord's Prayer, and a small part of the prayers of the Mass, without any consecration of the Eucharist; for none is performed on this day, according to the ancient discipline of both the Latin and Greek Churches. No others receive the Holy Communion,

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except the priest who celebrates the Divine Office, and the sick in moral danger of death, to whom it is administered by way of Viaticum.

The mourning Office after the canonical hours, is opened by morning versicles from the prophets, the divine promises of mercy through Christ, and a prayer to obtain that mercy. Then is read for an epistle the divine mandate for the sacrifice of the paschal lamb in the Mosaic law, the most noble figure of the bloody sacrifice of Christ on the cross. After this, the history of Christ's Passion from the Gospel of St. John is sung.

The Church, on this day, puts up her prayers for all states and conditions of men, expressly naming heathens and Jews. In private prayers we pray for all by name, without exception. The Church also in her public suffrages, prays for the conversion and salvation of infidels of every denomination, but in order to express her abhorrence of wilful apostates, and to distinguish them from children who live within her pale and enjoy the advantages of her communion, she forbids her ministers publicly to name such at Mass, or at her altar. She makes an exception to this discipline on Good Friday, because on this day Christ died for all men. It is, therefore, reasonable on it to beg publicly by name, and in a more explicit manner, that all reap the fruit of His Death, for which she presents the names of all at His altar, as Alcuin observes. No genuflexion is made before the prayer which is offered for the Jews, as is prescribed for the rest, because the Jews mocked Christ by bending their knees to him. These prayers for all orders and conditions occur in the sacramentary of St. Gregory the Great, and are mentioned by St. Cœlestine I.

On this occasion also takes place what is called the *Exposition*, sometimes *the Adoration, of the Cross*,

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a very ancient ceremony, and one which has been much misunderstood and misrepresented by many hostile to our faith. When the priest holds up the crucifix or image of Jesus Christ dying for us on the Cross, and when priest and people kneel down and kiss the representation of His sacred wounds, every Catholic knows and believes that this is done only for the purpose of impressing on the soul, in a more lively and lasting manner the boundless mercies and unutterable sufferings of our Redeemer. As this book, however, may fall into the hands of some who are not members of our Church, and who candidly seek the knowledge of our Faith and ritual, it may be well to write at a little greater length on this particular practice.

And first, we must explain the word *adoration* which is used in the Missal to express this ceremony. In its original meaning the word signifies that mark of respect which is shown to another *by the application of the hand to the mouth* (from the Latin words *ad*, to, and *os*, mouth); it is also extended to denote veneration, salutation and even prostration. In the last sense it is recorded in the Bible that Abraham *adored* the sons of Heth and the angels; that Jacob adored Esau; that Joseph was adored by his brethren; that Moses adored Jethro; that Balaam adored the angel; that Saul adored Samuel; that Miphiboseth and Joab adored David; that Judith adored Holofernes. In all, or at least, in most of these examples, the same Hebrew and Greek words are employed as are used to express Divine worship. From our poverty of language, from the scantiness of our external marks of honour and respect, we are, from necessity, compelled to apply to our fellow-creatures, who may be superior to us in rank or power, the same terms, such as Sovereign Lord, Majesty, Grace,

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Honour, Excellence, etc., and to employ towards them the same gestures, such as kneeling, bowing, prostration, etc., as we do to the Supreme Ruler of the universe. *The meaning, then, must be ascertained by the nature of the objects and the intention of the person who employs them*, and this will introduce the grand distinction between Divine homage and civil worship. For example, when you style a magistrate *Worshipful*, or when the bridegroom, in the marriage ceremony of the Church of England, thus addresses the bride, 'With my body I thee *worship*,' no sensible person can be scandalised, or imagine that they are intended to be worshipped as divinities. To apply this reasoning to the crucifix: — When a Catholic kneels before it, he is not taught that an inherent power or divinity exists in the wood or metal; he has learnt from his childhood that he must place no confidence in it; that he can expect nothing from it; that it can neither see, nor hear, nor help him. The Catholic cries aloud, 'Cursed is he that commits idolatry, that prays to relics or images, or worships them for God.' He professes the only true Christ, the only true God; and he therefore repels with contempt the truly pagan and anti-Christian imputation of idolatry, for showing decent respect to the Cross of his Redeemer. And why should not the representation of our best and dearest friend, of our Sovereign Lord and future Judge— why should not the sign of the Son of Man challenge that mark of respect and regard which is paid by a subject to the effigy of his prince, or by an affectionate child to the portrait of his deceased parent? If it be thought so great a crime to insult the statue of an earthly monarch, how can it be thought injurious to the Divine honour, to show exterior respect to the representation of the King

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of kings and the Lord of lords? If no one is shocked at seeing witnesses in a court of justice kissing the paper and ink, or the leather of the book, in which the word of God is written; if no one thinks it is a scandalous profanation in the peers of the realm to bow to the vacant throne, or for persons at sea to pay salutation and homage to her Majesty's flag, or for Knights of the Garter to wear *the image,* of the holy martyr and Christian knight, St. George, as it is called in the form of installation; if no one charges the members of the Established Church with idolatry for kneeling before the sacramental elements, which they believe to be but mere symbols of Christ; if the Jews were not reproached for showing respect to the Ark, to the Tables of the Law, to Aaron's rod, to the holy vessels, and to the Temple; if the woman mentioned in the 9th chapter of St. Matthew is not rebuked for idolatry and superstition, for reverently touching the hem of Christ's garment, but, on the contrary, is so highly praised and rewarded for her faith, why should Catholics be vilified for venerating the Cross, the sceptre of the Great King? Our respect is referred to and terminates in the original whom it represents; we wish to testify, by external action, the most natural and pathetic of all languages, our interior love and gratitude to Him, who was pleased to die upon it. He chose it as the instrument of our redemption, as the altar of His sacrifice, as the monument of His love, and the trophy of His victory. It is by excellence His sign; and, on the great accounting day, it shall appear in the heavens, brilliant with light, when the sun and moon shall be involved in darkness.

Our respect for the Cross is a profession of our faith and confidence in a crucified Redeemer. Reason, religion and the impulse of a feeling mind will

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lead us forward to give him this demonstration of our grateful recollection. The practice of kissing the Cross on this day is immemorial, as is well known to every ecclesiastical antiquarian. We trace it in the pure ages of Christianity, in the very infancy of the Church. The most powerful monarchs, and kings, and princes of Christendom; the most enlightened scholars; some of the greatest and best men scrupled not to pay this tribute of respect to the instrument of Redemption; they gloried with St. Paul in the Cross of our Lord Jesus Christ. It was reserved for modern times to boast of being its enemies.

As to the argument, that the custom of kissing the Cross may be abused, and should, therefore, be laid aside, the answer is very simple; *for by proving too much, it proves nothing.* If every thing is to be laid aside because it is liable to abuse, we must dispense with every Divine and human institution. Society, laws, government, marriage, every thing that is most sacred, the Bible, the Sacraments, the name of God, are perpetually abused by man. What is more impiously abused and insulted than the Divine patience and mercy? Yet, would any man who pretends to the gift of common sense insist that the means and dispensations of Grace should be abolished, or rather that the abuses should be remedied? The distinction between religious respect and divine worship is as distant as the east is from the west, as wide as the earth is from the heavens: and, as no *reasonable* Christian can confound them, no danger can result from the practice, which needs but to be explained, and it is abundantly vindicated.

Holy Saturday. In many parts of the Service of this day, the word *night* is used, clearly showing that some part of the Office and Mass were formerly

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said in the night, in order that the Faithful might be found in the church, watching at the very moment of the anniversary of Christ's rising from the dead and joining with the angels and choirs of heaven, at that time, in alleluias and hymns of triumph. The Service usually commenced at three o'clock in the afternoon, by blessing the fire and then the Paschal Candle. Afterwards the ancient prophecies were read for the instruction of those about to receive the holy Sacrament of Baptism, the font was blessed, and Baptism was solemnly administered. When Matins had been said, then the Mass of the Resurrection was celebrated.

The Church has been accustomed to bless most things that the Faithful make use of in common life, hence in ancient rituals we find blessings for a new house, a new ship, first fruits, etc. On this day, all lights and fires being put out, fire is struck anew from a flint, and blessed. This new fire represents Christ rising to kindle in our hearts a new spiritual fire of His love; the old profane fire of our earthly passions being first extinguished in us by His victory over sin. It likewise serves symbolically to put us in mind of our obligation of walking in the newness of a spiritual heavenly life, being now risen with Christ by His Grace.

The *blessing of the Paschal Candle* is performed by the deacon, who in this august ceremony, as the herald of heaven, announces to the Church the glorious Resurrection of Christ, His unutterable triumph in this mystery, the wonderful display of His infinite mercy and goodness, and the happiness of man restored by the accomplishment or seal of the great work of his Redemption. The Paschal Candle and its solemn blessing are mentioned in the most ancient Sacramentary or Missal of Pope Gelasius; and in the fourth council of Toledo,

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of 62 bishops, in which St. Isidore of Seville presided.

The Paschal Candle is an illustrious emblem of Christ rising from the dead, the light of the world, and is a sign which announces to us the joy and glory of His Resurrection. The five grains of frankincense fixed in it symbolically represent His Five precious Wounds, and the embalming of His body at His burial, and again in the grave, by the devout persons who brought spices to His monument. This great candle anciently gave light during the watching in the Church on Easter-eve in the night.

The custom of different churches varies as to the time when this candle is lighted: the most usual practice is, that it burns at High Mass and Vespers every day during Easter-week and every Sunday and Holiday to Ascension-day, on which it is taken out of the church immediately after the Gospel is sung at High Mass.

The triple candle arising from one stock, signifies the Trinity of Persons in one God, or the light of the Triune God shining to the world through Christ. This only burns during the Office of Holy Saturday morning, after which it is taken away, and no more made use of, not even on Easter-day, or during the Octave.

In all parish Churches the Baptismal font is blessed; after which Baptism is solemnly administered, if any are presented to receive that Sacrament, according to the ancient discipline on Easter and Whitsun-eve.

The Celebrant with the Deacon and Subdeacon lies prostrate at the foot of the altar, whilst the litany is sung to implore the Divine mercy for the pardon of sin and all Divine graces, through the sacred mysteries of Christ's Death and Resurrection. The prophecies and litany supply the introit of the Mass, which is therefore omitted.

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The Solemn Mass of Christ's Resurrection is said after the Litany towards noon, which was still sung at the midnight following in the time of St. Thomas Aquinas. By repeated alleluias we are invited to spiritual joy and praise. *Hallelu-jah* is a compound Hebrew word, which signifies, *Praise ye the Lord*, a usual pious acclamation of spiritual joy and praise.

In the Mass incense is used at the Gospel, to represent the perfumes carried by the holy women to our Saviour's monument: no lights are borne, as at other times, because neither they nor the Apostles as yet believed in His Resurrection: and for the same reason the Creed is not said. The Offertory, the Kiss of Peace, and the Communion, are also omitted, because the Faithful did not receive the Blessed Eucharist.

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## VISIT TO THE BLESSED SACRAMENT.

My Lord Jesus Christ, who for the love which Thou bearest to men dost remain day and night in this Sacrament, full of mercy and of love, inviting, expecting, receiving all them who come to visit Thee. I believe that Thou art present in the Blessed Sacrament of the Altar: I adore Thee, confessing my own misery and nothingness, and I thank Thee for all the mercies which Thou hast bestowed upon me, especially for having given me Thyself in this Sacrament, for having given me Thy most Holy Mother Mary for my advocate, and for having called me to visit Thee at this time. I salute Thy most loving Heart, and I desire to do so for three ends: first, in thanksgiving for this great gift; second, to atone for all the injuries Thou hast received from Thy enemies in this Sacrament; third, to adore Thee in all places in which Thou art least honoured and most abandoned in this Holy Sacrament. O my Jesus, I love Thee with all my heart. I am sorry for having hitherto displeased Thy infinite goodness; I resolve, with the assistance of Thy grace, never more to offend Thee; and at this moment, miserable as I am, I desire to consecrate my whole being to Thee. I give Thee my will, my affections, my desires, and all that I have. From this day forward, do with me and whatever belongs to me what Thou pleasest; I ask and desire only Thy love, the gift of final perseverance, and the perfect accomplishment of Thy holy will. I recommend to Thee the souls in purgatory, particularly those who were most devout to the Blessed Sacrament and to Holy

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Mary, and I recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with those of Thy most loving Heart; and thus united, I offer them to Thy eternal Father, and I beseech Him in Thy name, and for Thy sake, to accept them. Amen.

*A Prayer at Benediction of the Most Holy Sacrament.*

O divine Redeemer of our souls, who of Thy great goodness hast been pleased to leave us Thy precious body and blood in the blessed Sacrament of the Altar, I adore Thee with the most profound reverence. I humbly thank Thee for all the favours Thou hast bestowed upon us, especially for the institution of this most holy Sacrament. And as Thou art the source of every blessing, I entreat Thee to pour down Thy benediction this day upon us and upon all those for whom we offer up our prayers. And that nothing may interrupt the course of Thy blessing, I beseech Thee to banish from my heart all that displeases Thee: pardon me my sins, O my God, since I sincerely detest them for love of Thee; purify my heart, sanctify my soul, bestow on me a blessing like that which Thou didst grant to Thy disciples at Thy ascension into heaven; grant me a blessing that may change, consecrate and unite me perfectly to Thee, and may fill me with Thy Spirit, and be to me in this life a foretaste of those blessings which Thou reservest for Thy elect in heaven. All this I beg in the name of the Father, Son, and Holy Ghost. Amen.

*An Act of Spiritual Communion.*

I believe in Thee, O my Jesus, present in the most holy Sacrament of the Altar; I love Thee

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above all things; and I desire to receive Thee into my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee and I unite myself to Thee as if Thou wert already there. Oh never permit me to be separated from Thee.

*An Act of Adoration to the Most Holy Trinity.*

I most humbly adore Thee, O uncreated Father, and Thee, O only-begotten Son, and Thee, O Holy Ghost the Paraclete, one almighty, everlasting and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of Persons, a true and indivisible Unity of substance. I glorify thee, O ever-serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest light, my most desired repose, my joy, my life, and all my good. To thy most merciful goodness I commend my soul and body; to thy most sacred Majesty I wholly devote myself, and to thy divine will resign and yield myself eternally. All honour and glory be to thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to thee thy beloved Son, Christ Jesus, in union with that sovereign charity with which thou didst send him to us, and didst give him to us as our Saviour. I offer his transcendent virtues, and all that he did and suffered for us. I offer his labours, sorrows, torments, and most precious blood. I offer the

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merits of the most blessed Virgin Mary, and of all thy Saints. Assist me, I beseech thee, O most merciful Father, through the same thy Son, by the power of thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech thee, and enter into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubborness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to thee, and thou mayest abide with me for ever. O most blessed light, O most amiable light, enlighten me. O ravishing joy of Paradise, O fount of purest delights, O my God, give thyself to me, and kindle vehemently in my inmost soul the fire of thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and a pusillanimous spirit; bestow upon me a right faith, a firm hope, and a sincere and perfect charity; and grant that I may ever do thy most gracious will. Amen.

*Prayer for our Country.*

O Lord Jesus Christ, infinite goodness, who by the divine Sacrament of thy Body and Blood dost refresh, comfort, and nourish thy Church, and daily offerest thyself a sacrifice of praise and propitiation to the eternal Father; look graciously upon our beloved country, shut out from the sweet delights of this banquet; mercifully pardon

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all that hath been done or said, through impiety or ignorance, against these most holy mysteries in this land; inspire the minds of all men with faith and reverence for them, that they may become thy children, and be as olive-plants round about thy table. Who livest and reignest world without end. Amen.

Vouchsafe, O Lord Jesus Christ, with the Father and the Holy Ghost, to pour down upon me thy most holy benediction, that I may be enabled always to love thee, and seek to accomplish thy divine will in all things; and grant, O bread of angels, that I may deserve to receive thee during life, to be comforted by thee in death, and to enjoy thee eternally in thy heavenly kingdom. Amen.

### Acts of Adoration before the Most Holy Sacrament.

[Hail, Salvation of the world, Word of the Father, holy Host, true Life, living Flesh, perfect Deity, true Man, Body of our Lord Jesus Christ; thou who didst form me from the dust of the earth, have mercy upon me a sinner. Amen.

Hail, most merciful Jesus, Son of God and of the Virgin Mary, who didst so love me as to be pleased to die for me, and to give thyself to me as my support, my sacrifice, and my reward; be thou, with the Father and the Holy Ghost, blessed by all and above all for ever.

I grieve for all my sins, purely because they have displeased thee, and I resign myself to thee, and annihilate myself before thee. Supply, O merciful Jesus, for all the imperfections of us thy people, for whom thou didst deign to die, through the merits of the most blessed Virgin Mary and of all the Saints, which I offer thee in union with thine own most sacred merits, to be repre-

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sented before the eternal Father. O holy Father, look upon the face of thy Christ, and grant us the grace to know thee, to love thee, and to praise thee, together with thy beloved Son and the Holy Spirit. now and for ever.

All my holy patrons, and thou first, O most Blessed Mother of God, praise the Lord with me, and let us exalt his name for ever. Amen.

O Lord Jesus Christ, true God and man, I humbly adore and invoke thee, now present in the verity of thy flesh and blood, thy body and soul. Would that I could truly contemplate and know thee, that I could love, praise, and glorify thee, even as do thousands of holy angels who contemplate thee with the highest joy, who know thee, love, praise, and glorify thee perfectly without weariness or interruption. All creatures justly celebrate with praise and thanksgiving that ardent love of thine by which thou didst offer thy innocent and precious body upon the altar of the cross, and didst so lovingly, so graciously, so affectionately leave us in this holy Sacrament the same body, living and immortal, as a remembrance of thy departure, and as a pledge of thine infinite love.

Thou, therefore, O Lamb of God, who takest away the sins of the world, have mercy upon us, and give us peace; and so refresh our souls continually with this spiritual food, that we may never, in life or death, be separated from thee and from thine infinite mercy. Who livest and reignest for ever. Amen.

O infinite Wisdom, which cannot be deceived; O immense Goodness, which cannot deceive; great and eternal Truth my Lord and God I believe in thee and I believe thee in all which thou hast revealed, and which thou proposest to me to be believed through thy holy spouse the Church; and for this

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holy faith I am ready, by thy grace, to die. I hope in thee, O our eternal Beatitude, and through thy infinite mercy and most precious merits, I trust that thou wilt grant me the pardon, grace, and glory which thou hast promised, with all the necessary means for attaining them; and I acknowledge and profess that I depend wholly upon thee, that I can do nothing without thee, but that through thee I can do all things, I love, and will love thee and all things that thou lovest, O infinite fountain of all good, because thou art good in thyself, and infinitely to be loved. I rejoice in thy infinite perfection, beatitude, and loveliness; and in all the homage, praise, honour, and glory which has been, is, or can be rendered to thee by thy elect and by all creatures. All these I offer to thee, along with every service and affection of my heart and my life itself.

I firmly embrace thee and thy blessed will in all things with the arms of love and resignation; I venerate thee with every possible feeling of reverence, affection, and gratitude; and I desire to embrace, love, and venerate thee for ever, if thou wilt mercifully grant that I may not be separated from thy grace and love here, or fail in attaining thy happy vision hereafter.

I believe in thee, O supreme truth.
I revere thee, O infinite majesty.
I adore thee, O tremendous power.
I bless thee, O most liberal benignity.
I hope in thee, O eternal felicity.
I love thee, O incomprehensible goodness.
I glorify thee, O most holy godhead.
I grieve from my inmost heart that I have ever offended thee!

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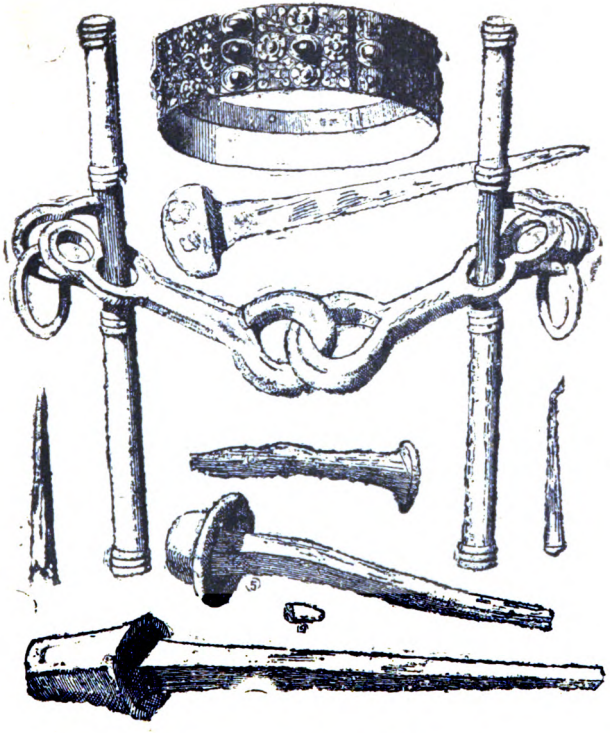

1. Iron Crown of Monza containing Nail of True Cross. — 2. Horse's bit made from Nail of Cross. — 3. Nail of the Cross preserved at Venice. — 4. Nail preserved in S. Maria in Campitelli, Rome. — 5. Nail of Cross preserved in the Church of Santa Croce in Gerusalemme, Rome. — 6. Nail preserved at Treves. — 7. Nail preserved at Arras. — 8. Piece of Nail preserved at Colle. — 9. Piece of Nail preserved at Toul.

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THE

# SACRED STATIONS

WITH

A SHORT HISTORY OF THE

# STATIONAL CHURCHES

OF ROME

AND A LIST OF THE BODIES OF THE SAINTS

AND THE OTHER PRINCIPAL RELICS

CONTAINED IN THEM

ALSO

THE PRAYERS IN LATIN AND ENGLISH

RECITED

IN THE CHURCH OF THE STATIONS.

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# THE STATIONS OF LENT

## INTRODUCTORY NOTICE

The stations, in olden times, were solemn processions of the clergy and people on certain fixed days to certain churches, for the purpose of prayer and religious exercises.

Their institution is lost in antiquity. In Tertullian, who wrote at the end of the second century, we find an apparent allusion to them. St. Hilary who assumed the pontificate in 461, and St. Gregory the Great, who died in 604, may both be mentioned for their ordinances concerning these religious functions.

The ceremonial is described by many ancient writers. The clergy and people met first in a church not far from that appointed for the station. Here the procession was formed. In front went the cross-bearer, with the particular cross, of which two are still preserved at St. John Lateran's. Next came the clergy in order of rank, with the Supreme Pontiff, however, last and barefooted. The people followed.

Arrived at the Church of the station (the word is of military origin, the early Christians constantly keeping before themselves the metaphors of warfare), the Pope entered the sacristy, where his feet were washed. Then he sang Holy Mass, during which the officiating Subdeacon announced the station for the following day. The Mass finished, one of the acolytes took some cotton or tow, dipped it in the oil of the lamp, and presented it to the Holy Father, who reverently kissed it. Afterwards this tow was carried to the pontifical residence, and the several pieces were there preserved till the pope's death, when they were employed to form a cushion for his head.

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This ceremony over, the Holy Father made a sermon to his people. A great number of remarkable homilies of illustrious popes were made in this way, amongst others those of St. Gregory the Great.

This ceremonial was continued down to the fourteenth century. During the Popes' absence at Avignon it was altered, and the procession was never afterwards re-established. The popes, however, have never ceased to encourage the practice of the stations, and, even to the most recent times, have issued continual exortations for their due fulfilment.

Of the stational churches we have four ancient lists; one of about the seventh century, a second of the eleventh, and two others of the twelfth. In all substantial points these lists are at one. We know, consequently, that the stations of the present day are nearly always in the same locality, as those of the most ancient times.

Below we append the list of the Station Churches and the indulgences attached to their visit. It is to be noted however that, according to an indult of Pope Leo XII., a plenary indulgence may be gained by three visits made on three distinct days.

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## LIST OF THE STATIONS

### as they are at present

*Note.* Churches in brackets no longer exist.

### LENTEN STATIONS.

ASH WEDNESDAY — St Sabina; St Mary in Cosmedin; St Alexis.

THURSDAY — St George in Velabrum; Jesus and Mary (Corso).

FRIDAY — SS. John and Paul; St Gregory on the Celian.

SATURDAY — (S. Trifone); St Augustine.

FIRST SUNDAY IN LENT — St John Lateran.

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MONDAY — St Peter in Chains; St John of the Pigna.
TUESDAY — St Anastasia.
WEDNESDAY — St Mary Major.
THURSDAY — St Laurence in Panisperna.
FRIDAY — Holy Apostles.
SATURDAY — St Peter's

SECOND SUNDAY IN LENT — St. Mary in Domnica (la Navicella); St Mary Major; St Gregory on the Celian.

MONDAY — St Clement.
TUESDAY — St Balbina.
WEDNESDAY — St Cecilia.
THURSDAY — St Maria in Trastevere.
FRIDAY — St Vitalis.
SATURDAY — SS. Marcellinus and Peter (Lateran.)

THIRD SUNDAY IN LENT — St Laurence (Campo Verano.

MONDAY — St Mark.
TUESDAY — St Pudentiana.
WEDNESDAY — St Sixtus; SS. Nereus and Achilleus.
THURSDAY — SS. Cosmas and Damian.
FRIDAY — St Laurence in Lucina.
SATURDAY — St Susanna; (St Caius); St Mary of the Angels.

FOURTH SUNDAY IN LENT — Holy Cross of Jerusalem.

MONDAY — SS. Quattro Coronati.
TUESDAY — St Laurence in Damaso; St Andrew della Valle.
WEDNESDAY — St Paul's (outside the City.)
THURSDAY — St Sylvester in Capite; St Martin ai Monti.
FRIDAY — St Eusebius; St Bibiana.
SATURDAY — St Nicholas in Carcere; St Nicholas dei Lorenesi.

PASSION SUNDAY — St Peter's; St Lazarus.

MONDAY — St Chrysogonus.
TUESDAY — (St Cyriacus); St Mary in Via Lata; St Quiricus (Tor dei Conti).

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WEDNESDAY — St Marcellus.
THURSDAY — St Apollinaris.
FRIDAY — St Stephen (Rotondo).
SATURDAY — St John before the Latin Gate; St Caesarius.
PALM SUNDAY — St John Lateran.
MONDAY — St Praxedes.
TUESDAY — St Prisca; St Mary del Popolo.
WEDNESDAY — St Mary Major.
HOLY THURSDAY — St John Lateran.
GOOD FRIDAY — Holy Cross of Jerusalem.
HOLY SATURDAY — St John Lateran.

## EASTER STATIONS.

EASTER SUNDAY — St Mary Major.
EASTER MONDAY — St Peter's; St Onofrio.
EASTER TUESDAY — St Paul's (outside the walls).
WEDNESDAY — St Laurence (Campo Verano).
THURSDAY — Holy Apostles.
FRIDAY — St Mary ad Martyres (Pantheon); St Mary sopra Minerva.
SATURDAY — St John Lateran.
SUNDAY "IN ALBIS" — St Pancras; St Mary della Scala.

## ASCENSION STATION.

ASCENSION THURSDAY — St Peter's.

## PENTECOST STATIONS.

VIGIL OF PENTECOST — St John Lateran.
WHIT SUNDAY — St Peter's.
VHIT MONDAY — St Peter in Chains.
TUESDAY — St Anastasia.
WEDNESDAY — St Mary Major.
THURSDAY — St Laurence (Campo Verano).
FRIDAY — Holy Apostles.
SATURDAY — St Peter's.

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## ADVENT STATIONS, DOWN TO LENTEN ONES.

FIRST SUNDAY OF ADVENT — St Mary Major.
SECOND SUNDAY OF ADVENT — Holy Cross of Jerusalem.
THIRD SUNDAY OF ADVENT — St Peter's
FOURTH SUNDAY OF ADVENT — Holy Apostles.
CHRISTMAS EVE — St Mary Major.
CHRISTMAS MORNING — St Anastasia.
CHRISTMAS DAY — St Mary Major.
ST STEPHEN'S DAY — St Stephen (Rotondo).
FEAST OF ST JOHN EVANG. — St Mary Major.
FEAST OF HOLY INNOCENTS — St Paul's (outside of City).
NEW YEAR'S DAY — St Mary in Trastevere.
EPIPHANY — St Peter's.
SEPTUAGESIMA SUNDAY — St Laurence (Campo Verano).
SEXAGESIMA SUNDAY — St Paul's (outside of City).
QUINQUAGESIMA SUNDAY — St Peter's.

## QUARTER TENSE STATIONS.

WEDNESDAY — St Mary Major.
FRIDAY — Holy Apostles.
SATURDAY — St Peter's.

## STATIONS OF ROGATION DAYS.

FEAST OF ST MARK — St Peter's.
ROGATION MONDAY — St Mary Major.
ROGATION TUESDAY — St John Lateran.
ROGATION WEDNESDAY — St Peter's

## INDULGENCES ON DAYS OF STATION.

### LENT.

ASH WEDNESDAY, and FOURTH SUNDAY IN LENT — Indulgence of 15 years and 15 quarantines.
PALM SUNDAY — Indulgence of 25 yrs. and 25 quar.
HOLY THURSDAY — Plenary Indulgence.
GOOD FRIDAY and HOLY SATURDAY — Indulgence of 30 yrs. and 30 quar.
ON THE OTHER DAYS — 10 years and 10 quar.

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## EASTER STATIONS.

EASTER SUNDAY — Plenary Indulgence.
ON THE OTHER DAYS — 30 yrs. and 30 quar.

## ASCENSION STATION.

ASCENSION THURSDAY — Plenary Indulgence.

## PENTECOST STATIONS.

VIGIL OF PENTECOST — 10 yrs. and 10 quar.
ON THE OTHER DAYS — 30 yrs. and 30 quar.

## ADVENT AND OTHER STATIONS.

FIRST, SECOND AND FOURTH SUNDAYS OF ADVENT — 10 years and 10 quar.

THIRD SUNDAY OF ADVENT — 15 yrs. and 15 quar.

CHRISTMAS EVE, CHRISTMAS NIGHT AND CHRISTMAS MORNING — 15 y. and 15 q.

CHRISTMAS DAY — Plenary Indulgence.

ST STEPHEN'S; ST JOHN'S; HOLY INNOCENTS' — 30 y. and 30 q.

CIRCUMCISION; EPIPHANY; SEPTUAGESIMA — 30 y. and 30 q.

SEXAGESIMA and QUINQUAGESIMA SUNDAYS — 30 y. and 30 q.

DAYS OF QUARTER TENSE — 10 y. and 10 q.

FEAST OF ST MARK, and ROGATION DAYS — 30 y. and 30 q.

*Note.* When the Station is in several Churches on the same day, it suffices to visit one of these Churches in order to gain the indulgence.

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## PRAYERS

TO BE RECITED IN VISITING THE CHURCHES OF STATION.

A visit is first of all made to a church in the neighbourhood. There make an Act of Adoration to the Blessed Sacrament and recite the following prayers:

Actiones nostras, quaesumus Domine, aspirando praeveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te coepta finiatur. Per Christum Dominum nostrum.

*R.* Amen.

Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

*V.* Emitte Spiritum tuum, et creabuntur.

*R.* Et renovabis faciem terrae.

*Oremus*

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. *R.* Amen.

Anticipate, O Lord, we beseech Thee, our actions, and accompany them by Thy help, so that our every prayer and work may in Thee have its beginning and in Thee its end. Through Christ our Lord. Amen.

Come, O Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

*V.* Send forth Thy Spirit, and they shall be created.

*R.* And Thou shalt renew the face of he earth.

*Let us pray*

O God, who hast taught the hearts of Thy faithful by the light of the Holy Spirit, grant us by the same Spirit to think the things that be right, and ever to rejoice in His consolation; through Christ our Lord. Amen.

HYMNUS

Pange lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

HYMN

Sing, my tongue, the Saviour's glory,
Of his Flesh the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destined for the world's redemption,

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Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

From a noble womb to spring.
Of a pure and spotless Virgin,
Born for us on earth below,
He as Man with man conversing,
Stayed, the seeds of truth to sow;
Then He closed in solemn order
Wondrously his life of woe.

In supremae nocte coenae,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

On the night of that Last Supper,
Seated with his chosen band,
He the paschal victim eating,
First fulfils the law's command;
Then as food to all his brethren,
Gives himself with his own hand.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum:
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the bread of nature
By his Word to flesh he turns;
Wine into his blood he changes:
What, though sense no change discerns,
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Lowly bending, deep adoring,
Lo! the Sacrament we hail;
Types and shadows have their ending,
Newer rites of grace prevail;
Faith for all defects supplying
Where the feeble senses fail.

Genitori, Genitoque
Laus et jubilatio,

Glory, honour, might, dominion,

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Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

Be unto our God most high;
To the Father, Son, and Spirit,
Ever blessed Trinity,
Praise be given, and power eternal,
Unto all eternity.

O Sacrum convivium, in quo Christus sumitur: recolitur memoria Passionis ejus: mens impletur gratia; et futurae gloriae nobis pignus datur.

O sacred banquet in which Christ is received: the memory of His Passion is renewed; the mind is filled with grace, and a pledge of future glory is given unto us.

*V.* Panem de coelo praestitisti eis.

*V.* Thou didst give them bread from heaven.

*R.* Omne delectamentum in se habentem.

*R.* Containing in itself all sweetness.

*Oremus*

*Let us pray*

Deus, qui nobis sub Sacramento mirabili, passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis, etc.

O God, who, under a wonderful Sacrament, hast left us a memorial of thy passion; grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, etc.

Amen.

Amen.

Ant. Sancta Maria succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro Clero, intercede pro devoto foemineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

Ant. Holy Mary, come to the aid of the wretched, help the wavering, cherish the tearful, pray for the people, intervene for the clergy, intercede for the devout female sex: let all who celebrate thy holy commemoration experience thy assistance.

*V.* Dignare me laudare te, Virgo sacrata.

*V.* Grant me to praise thee, O Holy Virgin.

*R.* Da mihi virtutem contra hostes tuos.

*R.* Give me strength against thy enemies.

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*Oremus*

Concede, misericors Deus, fragilitati nostrae praesidium; ut, qui Sanctae Dei Genitricis memoriam agimus, intercessionis ejus auxilio a nostris iniquitatibus resurgamus. Per eumdem Christum Dominum nostrum. Amen.

*Let us pray*

Grant, O merciful God, strength to our weakness; that we who celebrate the commemoration of the Holy Mother of God, may by the help of her intercession be freed from our iniquities.

Through Christ our Lord. Amen.

Ant. Gaudent in coelis animae Sanctorum, qui Christi vestigia sunt sequuti; et quia pro ejus amore sanguinem suum fuderunt, ideo cum Christo exultant sine fine, et quotidie intercedunt pro nobis.

Ant. In heaven rejoice the souls of those Saints, who following in Christ's footsteps, poured out their blood for love of Him. Therefore they exult with Him for ever.

*V.* Exsultabunt Sancti in gloria.

*R.* Laetabuntur in cubilibus suis,

*V.* The Saints shall rejoice in glory.

*R.* They shall be glad in their resting place.

*Oremus*

Deus, qui nos perpetua sanctorum Martyrum tuorum protectione custodis, concede propitius, ut in aeterna beatitudine de eorum societate gaudere mereamur. Per Christum Dominum nostrum. Amen.

*Let us pray*

O God who dost guard us by the constant protection of thy Martyrs, grant we beseech Thee, that we may enjoy their company in the life to come.

Through Christ our Lord. Amen.

Leaving this church and on the way to the church of Station, say:

THE MISERERE

Miserere mei, Deus: * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: * dele iniquitatem meam.

Amplius lava me ab iniqui-

1 Have mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot out my iniquity.

3 Wash me yet more from

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tate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

Ecce enim in inquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor; * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam: et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: *

my iniquity; and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow.

9 Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniqu ties.

11 Crea'e in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 I will teach the unjust

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et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae : * et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies:* et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaus is non delectaberis.

Sacrificium Deo spiritus contribulatus : * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion : * ut aedificen ur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta : * tunc imponent super altare tuum vitulos.

Gloria, etc.

thy ways: and the wicked shall be converted unto thee.

15 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifices of justice, oblations, and whole burnt-offerings; then shall they lay calves upon thine altar.

Glory, etc.

Five *Pater, Ave* and *Glorias*, in honour of the Five Wounds of our Lord.

## THE " STAGES OF THE PASSION "

Jesu dulcissime, in horto moestus; Patrem orans: et in agonia positus; sanguineum sudorem effundens: Miserere nobis,

*R.* Miserere nostri, Domine miserere nostri.

Jesu dulcissime, osculo traditoris in manus impiorum traditus; et tamquam latro

Most sweet Jesus, sad and sorrowful in the garden, praying to the father, entering into agony, and pouring forth a sweat of blood, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, betrayed by a traitor's kiss into the hands of the impious, seized

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captus, et ligatus: et a Discipulis derelictus: Miserere nobis.

℟. Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, ab iniquo Judaeorum concilio reus mortis acclamatus; ad Pilatum tamquam malefactor ductus: ab iniquo Herode spretus, et delusus: Miserere nobis.

℟. Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, spinis coronatus: colaphis caesus: arundine percussus: facie velatus: veste purpurea circumdatus: multipliciter derisus: et opprobriis saturatus: Miserere nobis.

℟. Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, latroni Barabbae postpositus: a Judaeis reprobatus: et ad mortem Crucis injuste condemnatus: Miserere nobis.

℟. Miserere nostri, Domine, mirerere nostri.

Jesu dulcissime, ligno Crucis oneratus: et ad locum supplicii, tamquam ovis ad occisionem, ductus: Miserere nobis.

℟. Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, inter latrones deputatus: blasphematus et derisus: felle et aceto

and bound as a robber, abandoned by Thy disciples, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, pronounced deserving of death by the impious council of the Jews, led as a malefactor to Pilate, despised and mocked at by the impious Herod, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, crowned with thorns, wounded with blows, struck with a reed, blind-folded, covered with a purple garment, in many ways derided, and overwhelmed with insults, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, esteemed less than the robber Barabbas, rejected by the Jews, and unjustly condemned by them to the death of the cross, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, burdened with the wood of the cross, and led to the place of execution, like a sheep to the slaughter, have mercy on us.

℟. Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, reputed amongst robbers, blasphemed and derided, slaked with vin-

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potatus, et ab hora sexta usque ad horam nonam in ligno cruciatus: miserere nobis.

*R.* Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, in patibulo Crucis mortuus: et coram tua sancta Matre lancea perforatus: simul sanguinem et aquam emittens: miserere nobis.

*R.* Miserere nostri, Domine, miserere nostri,

Jesu dulcissime, de Cruce depositus: et lacrymis moestissime Virginis Matris tuae perfusus, miserere nobis.

*R.* Miserere nostri, Domine, miserere nostri,

Iesu dulcissime, plagis circumdatus: quinque vulneribus conditus et in sepulchro repositus: miserere nobis.

*R.* Miserere nostri, Domine, miserere nostri.

egar and gall, and tortured on the tree of the cross with the most horrible torments, from the sixth to the ninth hour, have mercy on us.

*R.* Have mercy ou us, O. Lord, have mercy on os.

Most sweet Jesus, dead on the gibbet of the cross, and in the presence of the Holy Mother, pierced with a lance, giving forth from the wound both blood and water, have mercy on us.

*R.* Have mercy on us, O Lord, have mèrcy on us.

Most sweet Jesus, taken down from the cross, and covered with the tears of Thy most sorrowful Virgin Mother, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, covered with sores and marked with five wounds, embalmed with unguents and laid in the sepulchre, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

In the church of the Station, before the Altar of the Blessed Sacrament recite the Litany of the Saints with the following Verses, Responses and Prayers.

Ant. Sancta Maria, et omnes Sancti tui, quaesumus Domine, nos ubique adjuvent: ut, dum eorum merita recolimus, patrocinia sentiamus, et pacem tuam nostris concede temporibus, et ab ec-

May the Blessed Virgin and all thy Saints, O Lord, we beseech thee, help us in every place. that while we celebrate their merits we may experience their protection; grant peace in our time. O Lord,

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clesia tua cunctam repelle nequitiam.
Kyrie eleison.
*Kyrie eleison.*
Christe eleison.
*Christe eleison.*
Kyrie eleison.
*Kyrie eleison.*
Christe audi nos.
*Christe exaudi nos.*
Pater de coelis Deus, *miserere nobis.*
Fili Redemptor mundi Deus,

Spiritus Sancte Deus,
Sancta Trinitas, unus Deus,
Sancta Maria, *ora pro nobis.*
Sancta Dei Genitrix,
Sancta Virgo virginum,
Sancte Michael,
Sancte Gabriel,
Sancte Raphael,
Omnes sancti Angeli et Archangeli, *Orate, etc.*
Omnes sancti beatorum Spirituum ordines, *Orate, etc.*
Sancte Joannes Baptista, *Ora, etc.*
Sancte Joseph, *Ora, etc.*
Omnes sancti Patriarchae et Prophetae, *Orate, etc,*
Sancte Petre, *ora.*
Sancte Paul,
Sancte Andrea,
Sancte Jacobe,
Sancte Joannes,
Sancte Thoma,
Sancte Jacobe,
Sancte Philippe,
Sancte Bartholomaee,
Sancte Matthaee,
Sancte Simon,
Sancte Thaddaee,

and drive all malice far from thy Church.
Lord have mercy.
*Lord have mercy.*
Christ have mercy.
*Christ have mercy.*
Lord have mercy.
*Lord have mercy.*
Christ hear us.
*Christ graciously hear us.*
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John the Baptist,

St. Joseph,
All ye holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,

*Have mercy, etc.*

*Pray for us.*



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| | |
|---|---|
| Sancte Mathia, | St. Matthias, |
| Sancte Barnaba, | St. Barnabas, |
| Sancte Luca, | St. Luke, |
| Sanc e Marce, | St. Mark, |
| Omnes sancti Apostoli et Evangelistae, *Orate, etc.* | All ye holy Apostles and Evangelists, |
| Omnes sancti Discipuli Domini, *Orate, etc.* | All ye holy Disciples of our Lord, |
| Omnes sancti Innocentes, *Orate etc.* | All ye holy Innocents, |
| Sancte Stephane, *Ora, etc.* | St. Stephen, |
| Sancte Laurenti, *Ora, etc.* | St. Lawrence, |
| Sancte Vincenti, *Ora, etc.* | St. Vincent, |
| Sancti Fabiane et Sebastiane. *Orate.* | SS. Fabian and Sebastian, |
| Sancti Joannes et Paule, | SS. John and Paul, |
| Sancti Cosma et Damiane, | SS. Cosmas and Damian, |
| Sancti Gervasi et Protasi, | SS. Gervase et Protase, |
| Omnes sancti Martyres, | All ye holy Martyrs, |
| Sancte Sylvester, *ora* | St. Silvester, |
| Sancte Gregori, | St. Gregory, |
| Sancte Ambrosi, | St. Ambrose, |
| Sancte Augustine, | St. Augustine, |
| Sancte Hieronyme, | St. Jerome, |
| Sancte Martine, | St. Martin, |
| Sancte Nicolae, | St. Nicholas, |
| Omnes sancti Pontifices et Confessores, *Orate, etc.* | All ye holy Bishops and Confessors, |
| Omnes sancti Doctores, *Orate, etc.* | All ye holy Doctors, |
| Sancte Antoni, | St. Anthony, |
| Sancte Benedicte, | St. Benedict, |
| Sancte Bernarde, | St. Bernard, |
| Sancte Dominice, | St. Dominic, |
| Sancte Francisce, | St. Francis, |
| Omnes sancti Sacerdotes et Levitae, *Orate, etc.* | All ye holy Priests and Levites, |
| Omnes sancti Monachi et Eremitae, *Orate, etc.* | All ye holy Monks and Hermits, |
| Sancta Maria Magdalena, | St. Mary Magdalene, |
| Sancta Agatha, | St. Agatha, |
| Sancta Lucia, | St. Lucy, |
| Sancta Agnes, | St. Agnes, |

*Pray for us.*

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| | |
|---|---|
| Sancta Caecilia, | St. Cecily, |
| Sancta Catharina, | St. Catherine, |
| Sancta Anastasia, | St. Anastasia, |
| Omnes sanctae Virgines et Viduae, *Orate, etc.* | All ye holy Virgins and Widows, |
| Omnes Sancti et Sanctae Dei. | All ye holy men and women, Saints of God, |
| *Intercedite pro nobis.* | *Make intercession for us.* |
| Propitius esto, | Be merciful, |
| *Parce nobis, Domine.* | *Spare us, O Lord.* |
| Propitius esto, | Be merciful, |
| *Exaudi nos, Domine.* | *Hear us, O Lord.* |
| Ab omni malo, *Libera nos Domine.* | From all evil, |
| Ab omni peccato, | From all sin, |
| Ab ira tua, | From thy wrath, |
| Ab imminentibus periculis, | From all dangers that threaten us, |
| A peste, fame, et bello, | From plague, famine, and war, |
| A subitanea et improvisa morte, | From a sudden and unprovided death, |
| Ab insidiis diaboli, | From the snares of the devil, |
| Ab ira, et odio, et omni mala voluntate, | From anger, and hatred, and every evil will, |
| A spiritu fornicationis, | From the spirit of fornication, |
| A fulgore et tempestate, | From lightning and tempest, |
| A morte perpetua, | From everlasting death, |
| Per mysterium sanctae Incarnationis tuae, | Through the mystery of thy holy Incarnation, |
| Per Adventum tuum, | Through thy Coming, |
| Per Nativitatem tuam, | Through thy Nativity, |
| Per Baptismum et sanctum Jejunium tuum, | Through thy Baptism and holy Fasting, |
| Per Crucem et Passionem tuam. | Through thy Cross and Passion, |
| Per Mortem et Sepulturam tuam, | Through thy Death and Burial, |
| Per sanctam Resurrectionem tuam, | Through thy holy Resurrection, |

*O Lord, deliver us.*

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Per admirabilem Ascensionem tuam,
Per adventum Spiritus Sancti Paracliti,

In die judicii,
Peccatores,
*Te rogamus audi nos.*
Ut nobis parcas,

Ut nobis indulgeas,

Ut ad veram poenitentiam nos perducere digneris,
Ut ecclesiam tuam sanctam regere et conservare digneris.
Ut domnum Apostolicum, et omnes ecclesiasticos ordines in sancta religione conservare digneris,
Ut inimicos sanctae Ecclesiae humiliare digneris,

Ut Turcarum, et haereticorum conatus reprimere et ad nihilum redigere digneris,

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris,

Ut cuncto populo Christiano pacem et unitatem largiri digneris,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

Through thine admirable Ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,
We sinners,
*Beseech thee hear us.*
That thou wouldst spare us.

That thou wouldst pardon us,
That thou wouldst bring us to true penance.
That thou wouldst vouchsafe to govern and preserve thy holy Church.
That thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church,
That thou wouldst vouchsafe to humble the enemies of holy Church,
That thou wouldst vouchsafe to defeat the attempts of all Turks and heretics, and bring them to nought,
That thou wouldst vouchsafe to grant true concord to Christian kings and princes,

That thou wouldst vouchsafe to grant peace and unity to all Christian people.
That thou wouldst vouchsafe to confirm and preserve us in thy holy desires,

*We beseech thee, hear us.*

*Te rogamus audi nos.*

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Te rogamus audi nos.

Ut mentes nostras ad coelestia desideria erigas.
That thou wouldst lift up our minds to heavenly desires,

Ut omnibus benefactoribus nostris sempiterna bona retribuas.
That thou wouldst render eternal blessings to all our benefactors.

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab aeterna damnatione eripias.
That thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,

Ut fructus terrae dare et conservare digneris,
That thou wouldst vouchsafe to give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem aeternam donare digneris,
That thou wouldst vouchsafe to grant eternal rest to all the faithful departed,

Ut nos exaudire digneris,
That thou wouldst vouchsafe graciously to hear us.

Fili Dei,
Son of God,

Agnus Dei qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

*Parce nobis, Domine.*
*Spare us, O Lord.*

Agnus Dei, qui tollis peccata mundi.
Lamb of God, who takest away the sins of the world,

*Exaudi nos, Domine.*
*Graciously hear us, O Lord.*

Agnus Dei, qui tollis peccata mundi,
Lamb of God, who takest away the sins of the world,

*Miserere nobis.*
*Have mercy on us.*

Christe audi nos.
Christ hear us.

*Christe exaudi nos.*
*Christ graciously hear us.*

Kyrie eleison.
Lord have mercy.

*Christe eleison.*
*Christ have mercy.*

Kyrie eleison.
Lord have mercy.

Pater noster *(secreto)*.
Our Father *(secretly)*.

*V.* Et ne nos inducas in tentationem.
*V.* And lead us not into temptation.

*R.* Sed libera nos a malo.
*R.* But deliver us from evil.

*V.* Exaudi, Domine, suppli-
*V.* Hearken, O Lord, to

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cum preces.
*R.* Et confitentium tibi parce peccatis.

*V.* Respice Domine ad humilitatem nostram.
*R.* Et non deseras nos in tempore tribulationis.
*V.* Gregem tuum, Pastor aeterne, non deseras.
*R.* Sed per Beatos Apostolos tuos perpetua defensione custodias.
*V.* Ostende nobis, Domine, misericordiam tuam.
*R.* Et salutare tuum da nobis.

*V.* Oremus pro Pontifice nostro N.
*R.* Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animam inimicorum ejus.
*V.* Fiat pax in virtute tua.

*R.* Et abundantia in turribus tuis.
*V.* Domine exaudi orationem meam.
*R.* Et clamor meus ad te veniat.
*V.* Dominus vobiscum.
*R.* Et cum spiritu tuo.

*Oremus*

Deus refugium nostrum, et virtus, adesto piis Ecclesiae tuae precibus, auctor ipse pietatis, et praesta; ut intercedente Beata, et gloriosa semper Virgine Dei Genitrice Maria, cum Beatis Apostolis tuis Petro, et Paulo et omthe prayers of thy suppliants.

*R.* And mercifully forgive the sins of them that confess to thee.

*V.* O Lord, look down on our humility.

*R.* And leave us not in the day of tribulation.

*V.* Forsake not thy flock, O Eternal Father.

*R.* But grant them eternal protection through thy holy Apostles.

*V.* O Lord, have mercy upon us.

*R.* And grant us thy salvation.

*V.* Let us pray for our Sovereign Pontiff N.

*R.* The Lord preserve him and give him life and make him blessed upon the earth; and deliver him not up to the will of his enemies.

*V.* Let there be peace by thy strength.

*R.* And plenty in thy towers.

*V.* O Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* The Lord be with you

*R.* And with thy spirit.

*Let us pray*

O God, our refuge and strength, who art the author of all piety, hearken unto the devout prayers of Thy Church, and vouchsafe by the intercession of the Glorious and Blessed Mother of God Mary ever Virgin, with

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nibus Sanctis, quod in praesentibus Ecclesiae necessitatibus fideliter petimus, efficaciter consequamur.

Thy Blessed Apostles Peter and Paul and all Thy Saints, that what we ask in the present necessities of Thy Church we may obtain effectually. Amen.

Ecclesiae tuae quaesumus Domine preces placatus admitte, ut destructis adversitatibus, et erroribus universis, secura tibi serviat libertate.

O Lord we beseech thee mercifully hear the prayers of thy Church, that being preserved from the assaults of her enemies and from all errors, she may serve thee in all freedom.

Libera quaesumus Domine a peccatis, et hostibus famulos tuos tibi supplicantes; ut in sancta conversatione viventes, nullis afficiantur adversitatibus.

O Lord we beseech thee, deliver thy servants that cry unto thee, from sin and from all their enemies that, walking in the paths of righteousness, they may be preserved from all adversity.

Deus omnium Fidelium Pastor, et Rector, Famulum tuum N. quem Pastorem Ecclesiae tuae praeesse voluisti, propitius respice; da ei quaesumus, verbo, et exemplo, quibus praeest proficere; ut ad vitam una cum grege sibi credito perveniat sempiternam.

O God, the Pastor and ruler of all the faithful, mercifully look upon thy servant N. whom thou hast been pleased to appoint the pastor of thy Church; grant, we beseech thee, that both by word and example he may edify those over whom he is placed; and, together with the flock committed to his care, may obtain everlasting life: Through, etc.

Omnipotens sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuós fide et opere futuros esse praenoscis: te supplices exoramus; ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet,

Almighty, everlasting, God, who hast dominion over the living and the dead, and art merciful to all, who thou foreknowest will be thine by faith and works; we humbly beseech thee that they for whom we intend to pour forth our prayers, whether this present world still detain them

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vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum.

in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of thy loving kindness, and by the intercession of all the Saints, obtain the remission of all their sins. Through thy Son Jesus Christ our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, for ever and ever. *R.* Amen.

*V.* Exaudiat nos omnipotens et misericors Dominus.

*R.* Et custodiat nos semper Amen.

*V.* May the almighty and merciful God hear us.

*R.* And preserve us always. Amen.

*On leaving the church recite the following*

*Psalmus 129.*

De profundis clamavi ad te Domine: * Domine exaudi vocem meam.

Fiant aures tuae intendentes, * in vocem deprecationis meae.

Si iniquitates observaveris Domine: * Domine quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te Domine.

Sustinuit anima mea in verbo ejus: * speravit anima mea in Domino.

A custodia matutina usque ad noctem; * speret Israel in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

*Psalm 129.*

Out of the depths have I cried unto thee O Lord: Lord hear my voice.

Oh, let thine ears consider well: the voice of my supplication.

If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

For with thee there is propitiation; and because of thy law I have waited for thee, O Lord.

My soul hath waited on his word: my soul hath hoped in the Lord.

From the morning watch even until night; let Jsrael hope in the Lord.

For with the Lord there is mercy: and with him is plenteous redemption.

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Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Requiem aeternam dona eis Domine:

Et lux perpetua luceat eis.

A porta inferi.

Erue Domine animas eorum.

Requiescant in pace.

Amen.

Domine exaudi orationem meam.

Et clamor meus ad te veniat.

*Oremus*

Fidelium, Deus, omnium Conditor et Redemptor animabus famulorum famularumque tuarum, remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas.

Rèquiem aeternam dona eis Domine:

Et lux perpetua luceat eis.

Requiescant in pace.

Amen.

And he shall redeem Israel: from all his iniquities.

Eternal rest give unto them, O Lord.

And let eternal light shine upon them.

From the gates of hell.

Deliver, O Lord, their souls.

May they rest in peace.

Amen.

O Lord, hear my prayer.

And let my cry come unto thee.

*Let us pray*

Oh God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that they may obtain through pious supplications, that mercy which they have always desired. Who livest and reignest world without end. Amen.

Eternal rest give unto them O Lord:

And let eternal light shine upon them.

May they rest in peace.

Amen.

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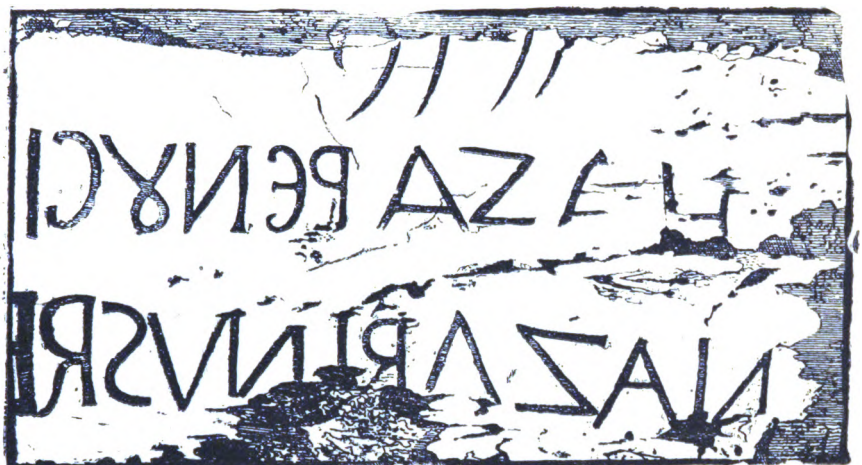


Facsimile of the Title of the Cross as preserved in the Church of Santa Croce in Gerusalemme, Rome.

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# THE VISIT

## OF THE SEVEN CHURCHES

## OF ROME

The devout practice known as the visit of the Seven Churches goes back farther than we can trace in history, but the vast development it received during the last few centuries dates from the days of St. Philip Neri. This Saint was profoundly convinced of the spiritual profit of meditating on the combat and victory of the Athletes of Christ, especially on the spot where their relics repose. It was his custom, at first, to pass whole nights in the Cemetery of St. Callixtus, as it was that of St. Charles Borromeo to pass them in the Catacomb of St. Sebastian. St. Philip subsequently varied his devotion by visiting the seven basilicas. Gradually a nucleus of imitators formed itself around him and grew in proportions. A set form was then given to the pious pilgrimage — for such it really was. It received the sanction and encouragement of the ecclesiastical authorities, and from that time succeeding Popes vied with each another in enriching it with indulgences. Pius IX. added greatly to the store.

The round of the Churches may be made, and the indulgences gained by persons singly or collectively. For the plenary indulgences, the usual conditions are required, viz, the intention of acquiring them, and the reception of the sacraments of Penance and the Holy Eucharist and

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the prayers for the intentions of the Holy Father the Pope. It suffices to pray in each church at the altar of the Blessed Sacrament. The visit of the other altars pertains to each one's private devotion.

It has been the custom of the faithful, to propose to themselves in this pious journey the triumph of the Church, the extirpation of heresy, the acquirement of virtue, in particular of the seven gifts of the Holy Ghost, and liberation from sin — and especially from the seven capital sins. It has likewise been the custom to pray on the way; to reflect on the seven sorrowful journeys made by our Saviour and on the seven occasions on which his Precious Blood was shed for us; and to read a short account of each church and its relics, before entering.

The reading is done by the head of the group, when there is a certain number.

The method we here give is one of the oldest and best commended.

The following are the seven churches, with the order in which they are visited.

1. St. Peter's (Vatican).
2. St. Paul's (Outside the Walls).
3. St. Sebastian (Via Appia).
4. St. John Lateran.
5. Holy Cross of Jerusalem.
6. St Lawrence (Campo Verano).
7. St. Mary Major.

FIRST VISIT.

## St. PETER'S.

The visit to this basilica is usually performed the day before that to the others.

PRACTICE. — On the way, meditate on our Saviour's journey, in company with his Apostles, from the Cenaculum to the Garden of Olives, and on the first effusion of his blood, when presented in the Temple. Pray for

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deliverance from the vice of gluttony; and beg the holy fear of God.

BEFORE ENTERING. — Read the account of the basilica given above (p.. 456), and reflect on the reverence we should have for this holy shrine, which the Goths and Vandals themselves were accustomed to respect; reverence we owe it, from its origin, from the inestimable number and value of the relics it contains, and from the rich indulgences attached to it. Great saints were accustomed to pay devout visits to this basilica, and even to come from the longest distances for the purpose. We may mention, St. Peter Damian, St. Birgid, St. Catherine of Siena, St. Bernard, St. Francis, St. Sominic, St. Thomas Aquinas, St. Ignatius, St. Joseph Calasanctius, St. Philipp Neri.

*Here recite the following psalm and prayer.*]

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*Psalmus 6.*

Domine, ne in furore tuo arguas me, * neque in ira tua corripias me.

Miserere mei, Domine, quoniam infirmus sum ; sana me Domine, quoniam conturbata sunt ossa mea.

Et anima mea turbata est valde : * sed tu, Domine, usquequo?

Convertere, Domine, et eripe animam meam; * salvum me fac propter misericordiam tuam.

Quoniam non est in morte, qui memor sit tui ; * in inferno autem quis confitebitur tibi?

Laboravi in gemitu meo, lavabo per singulas noctes lectum meum, * lacrymis meis stratum meum rigabo,

Turbatus est a furore oculus meus, * inveteravi inter omnes inimicos meos.

Discedite a me omnes, qui operamini iniquitatem, * quoniam exaudivit Dominus vocem fletus mei.

Exaudivit Dominus deprecationem meam, * Dominus orationem meam suscepit.

Erubescant et conturbentur vehementer omnes inimici mei, * convertantur et erubescant valde velociter. Requiem etc.

Kyrie Eleison.
Christe Eleison.
Kyrie Eleison.

*Psalm 6.*

1 O Lord, rebuke me not in thine indignation: nor chastise me in thy wrath.

2 Have mercy upon me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

3 My soul also is troubled exceedingly: but thou O Lord, how long?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercy's sake.

5 For in death there is no one that remembereth thee: and who will give thee thanks in hell?

6 I have laboured in my groanings, every night will I wash my bed; and water my couch with my tears.

7 Mine eye is troubled through indignation; I have grown old among all mine enemies.

8 Depart from me, all ye that work iniquity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my supplication: the Lord hath received my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them be turned back, and be ashamed very speedly,

Gloria etc.
Lord have mercy on us,
Christ have mercy on us.
Lord have mercy on us.

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Pater noster.
Et ne nos etc.
℣. Ego dixi Domine miserere mei.
℟. Sana animam meam quia peccavi tibi.
℣. Domine non secundum peccata nostra facias nobis.
℟. Neque secundum iniquitates nostras retribuas nobis.
℣. Domine, exaudi orationem meam.
℟. Et clamor meus ad te veniat.

*Oremus.*

Omnipotens, et mitissime Deus, qui sitienti populo fontem viventis aquae de petra produxisti; educ de cordis nostri duritia lacrymas compunctionis, ut peccata nostra plangere valeamus, remissionemque eorum, te miserante, mereamur accipere, per Christum Dominum nostrum.
Amen.

Our Father.
Lead us not, etc.
℣. I said, Lord have mercy upon me.
℟. Heal my soul for I have sinned against thee.
℣. O Lord, deal not with us according to our sins.
℟. Do not measure out to us according to our iniquities.
℣. O Lord hear my prayer.
℟. And let my cry come unto thee,

*Let us pray.*

O Almighty and most merciful God, who from a rock didst produce for a thirsting people a fountain of living water, call forth now from the hardness of our hearts tears of compunction, that we may be able to weep for our sins, and merit through thy mercy to receive forgiveness of them. through Christ our Lord, Amen.

Let us then make a short meditation on the sufferings of Jesus for our salvation. As yet an infant He shed His Blood for us; and we Christians think only of joys and satisfactions. If we are to rejoice with Jesus in Heaven, we must suffer, after His example, on earth. Let us strive after the mortification of our appetites, and say this prayer.

O my Lord Jesus Christ, I adore and thank Thee for all the painful journeys Thou didst make for my sake, and for the shedding of Thy blood whilst yet an infant. I implore of thee to grant me the mortification of my appetites and the gift of thy holy fear. Amen.



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*Inside: at the altar of the Blessed Sacrament,* let us make an act of contrition, say five Our Fathers, five Hail Marys, five Glorias, and the Apostles Creed, and ask our Redeemer's blessing in the Holy Eucharist.

At the altar of the B. V. M. three Hail Marys, and the Hail Holy Queen.

At the tomb of the Apostles, three Our Fathers, three Hail Marys, three Glorias, and the Creed.

An Our Father, and a Hail Mary to all the Saints whose relics are preserved in this basilica.

## SECOND VISIT.

## ST PAUL'S (Outside the Walls)

*Practice.* Reflect on the journey made by Jesus, when, bound with cords, he was led from the Garden of Olives; also on the second effusion of His blood, viz, in the sweat of blood in the Garden; and ask freedom from the vice of anger, and the gift of piety.

(*Note.* As the visit to St. Peter's is supposed to have been made for convenience sake on the day before, we begin by the prayers called *Itinerarium,* or prayers on setting out on a journey. If however S. Peter's is visited on the same day as the others, then the Itinerarium is recited first of all.).

Setting out, say the following prayers.

Ant. In viam pacis, et prosperitatis dirigat nos omnipotens, et misericors Dominus, et Angelus Raphael comitetur nobiscum in via, ut cum pace, salute, et gaudio revertamur ad propria.

Anth. May the omnipotent and merciful Lord direct us in the path of peace and prosperity, and may the Angel Raphael accompany us on the way, so that with peace, well-being, and joy we may return to our own.

Benedictus Dominus Deus Israel; * quia visitavit, et fecit redemptionem plebis suae.

℟ Blessed be the Lord God of Israel: for he hath visited and wrought the redemption of his people.

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Et erexit cornu salutis nobis, * in domo David pueri sui.

Sicut locutus est per os sanctorum, * qui a saeculo sunt Prophetarum ejus.

Salutem ex inimicis nostris, * et de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris, * et memorari testamenti sui sancti.

Jusjurandum quod juravit ad Abraham patrem nostrum, * daturum se nobis.

Ut sine timore, de manu inimicorum nostrorum liberati, * serviamus illi.

In sanctitate et justitia coram ipso, * omnibus diebus nostris.

Et tu, puer, Propheta Altissimi vocaberis; * praeibis enim ante faciem Domini, parare vias ejus.

Ad dandam scientiam salutis plebi ejus; * in remissionem peccatorum eorum.

Per viscera misericordiae Dei nostri; * in quibus visitavit nos oriens ex alto.

Illuminare his, qui in tenebris et in umbra mortis sedent; * ad dirigendos pedes nostros in viam pacis.

Gloria, etc.

Ant. In viam pacis (ut supra).

2 And hath raised up a horn of salvation to us; in the house of his servant David.

3 As he spake by the mouth of his holy prophets: who are from the beginning.

4 Salvation from our enemies; and from the hand of all that hate us.

5 To perform mercy to our fathers; and to remember his holy testament,

6 The oath that he swore to Abraham our father: that he would grant unto us;

7 That being delivered from the hands of our enemies; we may serve him without fear.

8 In holiness and justice before him: all the days of our life.

9 And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways.

10 To give knowledge of salvation unto his people: for the remission of their sins.

11 Through the bowels of the mercy of our God: whereby the orient from on high hath visited us.

12 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace. Glory etc.

Anth. May the omnipotent, etc. (as above).

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Kyrie Eleison.
Christe Eleison.
Kyrie Eleison.
Pater noster.

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*V.* Salvos fac servos tuos.

*R.* Deus meus sperantes in te.

*V.* Mitte nobis Domine auxilium de sancto.

*R.* Et de Sion tuere nos.

*V.* Esto nobis Domine turris fortitudinis.

*R.* A facie inimici.

*V.* Nihil proficiat inimicus in nobis.

*R.* Et filius iniquitatis non apponat nocere nobis.

*V.* Benedictus Dominus die quotidie.

*R.* Prosperum iter faciat nobis Deus salutarium nostrorum.

*V.* Vias tuas Domine demonstra nobis.

*R.* Et semitas tuas edoce nos.

*V.* Utinam dirigantur viae nostrae.

*R.* Ad custodiendas justificationes tuas.

*V.* Erunt prava in directa.

*R.* Et aspera in vias planas.

*V.* Angelis suis Deus mandavit de te.

*R.* Ut custodiant te in omnibus viis tuis.

Lord have mercy on us.
Christ have mercy on us,
Lord have mercy on us.
Our Father,

*V.* Lead us not into temptation.

*R.* But deliver us from evil.

*V.* Save thy servants.

*R.* My God, who hope in thee.

*V.* Lend us help, O Lord, from the holy place.

*R.* And from Sion protect us,

*V.* Be to us O Lord, a tower of strength.

*R.* Against the face of the enemy.

*V.* Let the enemy prevail not against us.

*R.* And the son of iniquity no undertake to injure us.

*V.* Blessed be the Lord each day.

*R.* May the God of our safety, grant us a prosperous journey.

*V.* Show us O Lord, thy ways.

*R.* And teach us thy paths.

*V.* May our steps be directed.

*R.* To guarding thy just decrees,

*V.* The devious will be made straight.

*R.* And the rugged turned into smooth ways.

*V.* God has given thee in trust to his Angels.

*R.* That they may guard thee in all thy ways.

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℣. Domine exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum Spiritu tuo.

*Oremus.*

Deus, qui filios Israel per maris medium sicco vestigio ire fecisti, quique tribus magis iter ad te, stella duce, pandidisti: tribue prosperum, tempusque tranquillum, ut Angelo tuo sancto comite, ad eum, quo pergimus locum, ac demum ad aeternae salutis portum pervenire feliciter valeamus.

Deus, qui Abraham puerum tuum, de Ur Chaldaeorum eductum, per omnis suae peregrinationis vias, illaesum custodisti: quaesumus, ut nos famulos tuos custodire digneris: Esto nobis Domine in procinctu suffragium, in via solatium, in pluvia et frigore tegumentum, in lassitudine vehiculum, in adversitate praesidium, in lubrico baculus, in naufragio portus; ut te duce, quo tendimus prospere perveniamus, et demum incolumes ad propria redeamus.

Adesto, quaesumus Domine, supplicationibus nostris:

℣. Lord hear my prayer.

℟. And let my cry come unto thee.

℣. The Lord be with you.

℟. And with thy spirit.

*Let us pray.*

O God, thou who through the sea didst make the sons of Israel walk with dry footsteps, and who by the guidance of a star, didst show the three kings the way to thee, grant us, we beseech thee, a successful journey, and calm weather, so that, accompanied by the holy Angel we may be able to happily reach the place whither we tend, and finally the harbour of eternal salvation.

O God, who didst bring thy servant Abraham out of Ur of the Chaldees, and didst preserve him safe through all his wanderings, deign, we beseech thee, to grant us thy servants; be to us, O Lord, a source of strength in peril, a consolation in journeying, a shade in heat, a shelter in rain and cold, a vehicle in fatigue, a help in adversity, a support in slippery places, placed as a harbour in shipwreck, so that, under thy guidance, we may successfully reach our destination, and afterwards safely return to our own.

Favour, O Lord, we beseech thee, our supplications, and

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et viam famulorum tuorum in salutis tuae prosperitate dispone: ut inter omnes viae et vitae hujus varietates tuo semper protegamur auxilio.

dispose the path of thy servants in the prosperity of thy salvation so that amongst all the vicissitudes of this life and journey, we may constantly be protected by thy assistance,

Praesta, quaesumus omnipotens Deus. ut familia tua per viam salutis incedat, et B. Joannis praecursoris tui hortamenta sectando, ad eum, quem praedixit, secura perveniat Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum, Amen.

*V.* Procedamus in pace.

*R.* In nomine Christi. Amen.

Grant, we beseech thee, Almighty God, that thy family may walk in the paths of salvation, and that, following the precepts of the precursor, safely reach him, whom Saint John foretold, our Lord Jesus Christ, thy son, who with thee and the Holy Ghost, lives and reigns one God, world without end, Amen,

*V.* Let us proceed in peace.

*R.* In the name of Christ. Amen.

(Here ends the *Itinerarium*, properly so called. Continue with the following prayers.)

Actiones nostras, quaesumus Domine, aspirando praeveni, et adjuvando prosequere, ut cuncta nostra oratio et operatio a te semper incipiat, et per te coepta finiatur. Per Christum Dominum nostrum.

*R.* Amen.

Anticipate. O Lord, we beseech Thee, our actions, and accompany them by Thy help, so that our every prayer and work may in Thee have its beginning and in Thee its end. Through Christ our Lord. Amen.

Veni Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quae tu creasti pectora.

Come, O Creator Spirit blest!
And in our souls take up thy rest;
Come, with thy grace and heavenly aid,
To fill the hearts which thou hast made.

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Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Great Paraclete! to thee we cry;
O highest gift of God most high!
O fount of life! O fire of love!
And sweet anointing from above!

Tu septiformis munere,
Digitus Paternae dexterae,
Tu rite promissum Patris,
Sermone ditans guttura.

Thou in thy sevenfold gifts art known;
The finger of God's hand we own;
The promise of the Father thou!
Who dost the tongue with pow'r endow.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis.
Virtute firmans perpeti.

Kindle our senses from above,
And make our hearts o'rflow with love; [high,
With patience firm, and virtue
The weakness of our flesh supply.

Hostem repellas longius,
Pacemque dones protinus;
Ductore sic te praevio
Vitemus omne noxium.

Far from us drive the foe we dread,
And grant us thy true peace instead, [guide,
So shall we not, with thee for
Turn from the path of life aside.

Per te sciamus da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Oh, may thy grace on us bestow,
The Father and the Son to know,
And thee through endless times confess'd
Of both th'eternal Spirit blest.

Deo Patri sit gloria,
Et Filio qui a mortuis
Surrexit, ac Paraclito,
In saeculorum saecula.
Amen.

All glory while the ages run
Be to the Father, and the Son
Who rose from death; the same to thee,
O Holy Ghost, eternally.
Amen.

Veni, Sancte Spiritus reple

Come, O Holy Spirit, fill

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tuorum corda fidelium, et tui amoris in eis ignem accende.

℣. Emitte Spiritum tuum, et creabuntur.

℟. Et renovabis faciem terrae.

*Oremus*

Deus, qui corda fidelium dancti Spiritus illustratione Socuisti; da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum. ℟. Amen.

the hearts of Thy faithful and enkindle in them the fire of Thy love.

℣. Send forth Thy Spirit, and They shall be created.

℟. And Thou shalt renew the face of he earth.

*Let us pray*

O God, who hast taught the hearts of Thy faithful by the light of the Holy Spirit, grant us by the same Spirit to think the thing that be right, and ever to rejoice in His consolations; through Christ our Lord Amen.

Leaving the Porta S. Paolo, we recite the first five decades of the Rosary, viz. The Joyful Mysteries. After that, the *De Profundis* for the faithful departed.

De profundis clamavi ad te, Domine; * Domine, exaudi vocem meam.

Fiant aures tuae intendentes * in vocem deprecationis meae.

Si iniquitates observaveris, Domine, * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus, * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israël in Domino.

Quia apud Dominum mi-

1 Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2 Oh, let thine ears consider well: the voice of my supplication.

3 If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

4 For with thee there is propitiation; and because of thy law I have waited for thee, O Lord.

5 My soul hath waited on his word: my soul hath hoped in the Lord.

6 From the morning watch even until night: let Israel hope in the Lord.

7 For with the Lord there

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sericordia, * et copiosa apud eum redemptio.

Et ipse redimet Israël * ex omnibus iniquitatibus eius.

is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel; from all his iniquities.

Glory etc.

## THE MISERERE

Ant. Exultabunt Domino ossa humiliata.

Miserere mei, Deus: * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut iustificeris in sermonibus tuis, et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium

Anth. The bones that were humbled shall rejoice.

1 Have mercy upon me, O God: according to thy great mercy.

2 And according to the multitude of thy tender mercies: blot my iniquity.

3 Wash me yet more from my iniquity: and cleanse me from my sin.

4 For I acknowledge my iniquity: and my sin is always before me.

5 Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

6 For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7 For behold, thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest unto me.

8 Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow.

9 Thou shalt make me hear

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et laetitiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua:* et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae: * et exultabit lingua mea iustitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: * ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Gloria Patri, etc.

of joy and gladness: and the bones that were humbled shall rejoice.

10 Turn away thy face from my sins: and blot out all my iniquities.

11 Create in me a clean heart, O God: and renew a right spirit within my bowels.

12 Cast me not away from thy presence: and take not thy holy Spirit from me.

13 Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14 I will teach the unjust thy ways: and the wicked shall be converted unto thee.

15 Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16 Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

17 For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

18 The sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19 Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20 Then shalt thou accept the sacrifices of justice, oblations and whole burnt-offerings; then shall they lay calves upon thine altars.

Glory, etc.

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Ant. Exultabunt (ut supra).

Ant. Si iniquitates observaveris, Domine, Domine quis sustinebit.

Ps. De profundis etc.

Ant. Si iniquitates (ut supra).

Kyrie Eleison.

Christe Eleison.

Kyrie Eleison.

Pater noster.

*V.* Et ne nos inducas in tentationem.

*R.* Sed libera nos a malo.

*V.* A porta inferi.

*R.* Erue Domine animas eorum.

*V.* Requiescant in pace.

*R.* Amen.

*V.* Domine exaudi orationem meam.

*R.* Et clamor meus ad te veniat.

*Oremus.*

Fidelium, Deus, omnium conditor et Redemptor, animabus famulorum, famularumque tuarum, remissionem cunctorum tribue peccatorum: ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas.

Amen.

Anth. The bones (as above)

Anth. If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

Ps. Out of the depths, etc.

Anth. If thou (as above)

Lord have mercy on us.

Christ have mercy on us.

Lord have mercy on us.

Our Father.

*V.* Lead as not into temptation.

*R.* But deliver us from evil.

*V.* From the gates of hell,

*R.* Deliver O Lord their souls.

*V.* May they rest in peace.

*R.* Amen.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*Let us pray.*

Oh God, the Creator and Redeemer of all the faithful, grant to the souls of thy servants departed the remission of all their sins, that they may obtain through pious supplications, that mercy which they have always desired. Who livest world without end Amen.

*Arrived at the Portico of St. Paul's,* let us read what is given above (p. 484) concerning this basilica. The number of relics it contains, and of indulgences it is endowed with is very great. In the chapel of the Blessed Sacrament is the miraculous crucifix, and immediately beneath it, the

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picture of Our Lady, before which St. Ignatius Loyola and his companions, made the first solemn religious profession of his order. Let us resolve to visit this august sanctuary with all the devotion possible, and to fervently pray the great apostle of the gentiles that he may obtain for us a spark of that zeal and charity with which he burned for the salvation of souls. Let us pray too, that we may be delivered from those earthly attachments that lead us to offend our loving Redeemer.

*Entering*, we now say the second penitential psalm:

*Psalmus 31.*

Beati quorum remissae sunt iniquitates, * et quorum tecta sunt peccata.

Beatus vir, cui non imputavit Dominus peccatum; * nec est in spiritu ejus dolus.

Quoniam tacui, inveteraverunt ossa mea, * dum clamarem tota die.

Quoniam die ac nocte gravata est super me manus tua,* conversus sum in aerumna mea, dum configitur spina.

Delictum meum cognitum tibi feci,* et injustitiam meam non abscondi.

Dixi: Confitebor adversum me injustitiam meam Domino: * et tu remisisti impietatem peccati mei.

Pro hac orabit ad te omnis sanctus * in tempore opportuno.

Verumtamen in diluvio aquarum multarum * ad eum non approximabunt.

*Psalm 31.*

1 Blessed are they whose iniquities are forgiven: and whose sins are covered.

2 Blessed is the man to whom the Lord hath not imputed sin: and in whose spirit there is no guile.

3 Because I was silent, my bones grew old: while I cried aloud all the day long.

4 For day and night thy hand was heavy upon me: I turned in my anguish, while the thorn was fastened in me.

5 I have acknowledged my sin unto thee: and my injustice I have not concealed.

6 I said I will confess against myself my injustice to the Lord: and thou forgavest the wickedness of my sin.

7 For this shall every one that is holy pray unto thee: in a seasonable time.

8 And yet in a flood of many waters they shall not come nigh unto him.

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Tu es refugium meum a tribulatione, quae circumdedit me: * exsultatio mea, erue me a circumdantibus me.

9 Thou art my refuge from the trouble which hath surrounded me: my joy, deliver me from them that compass me about.

Intellectum tibi dabo, et instruam te in via hac, qua gradieris: * firmabo super te oculos meos.

10 I will give thee understanding, and will instruct thee in the way, wherein thou shalt go: I will fix mine eyes upon thee.

Nolite fieri sicut equus et mulus, * quibus non est intellectus.

11 Be ye not like unto horse and mule: which have no understanding.

In camo et freno maxillas eorum constringe, * qui non approximant ad te.

12 With bit and bridle bind fast the jaws of those: who come not nigh unto thee.

Multa flagella peccatoris: * sperantem autem in Domine misericordia circumdabit.

13 Many are the scourges of the sinner; but mercy shall compass him about that hopeth in the Lord.

Laetamini in Domino et exsultate, justi; * et gloriamini, omnes recti corde.

14 Be glad in the Lord and rejoice ye just, and glory all ye right of heart,

Gloria Patri, et Filio, etc.

Glory, etc.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Pater noster.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Our Father.

*V.* Et ne nos inducas in tentationem.

*V.* Lead us not into temptation.

*R.* Ego dixi Domine etc. (ut supra p. ).

*R.* But deliver us from evil.
*V.* I said to. (as above p.)

*Oremus.*

*Let us pray.*

Deus, qui nullum respuis, sed quantumvis peccantibus per poenitentiam pia miseratione placaris: respice propitius ad preces humilitatis nostrae, et illumina corda nostra ut tua valeamus implere

O God, who rejectest no one, but in thy divine mercy dost become lenient even towards sinners, when they do penance; look down propitiously on the prayers of our lowliness, and illuminate

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praecepta. Per Christum Dominum nostrum. Amen.

our hearts, that we may be able to fulfil thy precepts.
Through Christ our Lord. Amen.

Let us here pause, meditate a while, and make a mental prayer in some such words as these: —

My Lord Jesus, I adore thee; and I thank thee for all the painful journeys thou didst make for my sake, and especially for that ignominious one thou madest, bound with cords, from the Garden to the house of Annas. I thank thee likewise for shedding thy blood for me in the Garden of Olives. I implore of thee to grant me the virtue of patience, and the spirit of piety.

*At the altar of the Blessed Sacrament.* Make an Act of contrition, and then recite this Hymn:

HYMNUS.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio. Amen.

HYMN.

Lowly bending, deep adoring,
Lo! the Sacrament we hail;
Types and shadows have their ending,
Newer rites of grace prevail;
Faith for all defects supplying.
Where the feeble senses fail.

Glory, honour. might, dominion,
Be unto our God most high;
To the Father, Son, and Spirit,
Ever blessed Trinity,
Praise be given, and power eternal,
Unto all eternity.

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℣. Panem de coelo praestitisti eis.

℟. Omne delectamentum in se habentem.

*Oremus*

Deus, qui nobis sub Sacramento mirabili, passionis tuae memoriam reliquisti: tribue, quaesumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuae fructum in nobis jugiter sentiamus. Qui vivis, etc.

Amen.

℣. Thou didst give them bread from heaven.

℟. Containing in itself all sweetness.

*Let us pray*

O God, who, under a wonderful Sacrament, hast left us a memorial of thy passion: grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood, that we may ever feel within us the fruit of thy redemption. Who livest, &c. Amen.

Then five Pater, Ave, and Glorias; an Act of the love of God; and a prayer for the blessing of Jesus from the Holy Eucharist. (And thus at the altar of the Blessed Sacrament in all the churches.)

*Before the Miraculous Crucifix.*

℣. Christus factus est pro nobis obediens usque ad mortem, mortem autem Crucis. Propter quod et Deus exaltavit illum, et dedit illi nomen, quod est super omne nomen. Populo meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

℣. Christ was made for us obedient unto death, even to the death of the Cross. On account of which God exalted him, and gave him a name which is above every name. My people, what have I done to you? Or in what way did I grieve you? Answer me.

Ant. O Crux splendidior cunctis astris, mundo celebris, hominibus multum amabilis, sanctior universis, quae sola fuisti digna portare talentum mundi: dulce lignum, dulces clavos, dulcia ferens pondera: salva praesentem catervam,

Anth. O Cross, more resplendent than all the stars, renowned throughout the world, exceedingly beloved of men, more holy than other things, in as much as thou wast made worthy to bear the price of the world. Prec-

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in tuis hodie laudibus congregatam.

*V.* Hoc signum Crucis erit in Coelo.

*R.* Cum Dominus ad judicandum venerit.

*Oremus.*

Perpetua nobis, quaesumus Domine, pace custodi, quos per lignum S. Crucis redimere dignatus es. Qui vivis et regnas in saecula saeculorum. Amen.

ious wood, precious nails, that bore such a precious burden. Save the present gathering, assembled to-day to chant thy praises.

*V.* This sign of the Cross will be in the heavens.

*R.* When the Lord shall come to judge.

*Let us Pray.*

Guard, O Lord, we beseech thee, in perpetual peace, us whom thou didst deign to reedem by the wood of the holy Cross. Who livest and reignest world without end. Amen.

Three Pater, Ave, and Glorias,

*At the "Confession," or Papal Altar.*

One Pater, Ave and Gloria.

Ant. Gloriosi principes terrae, quomodo in vita sua dilexerunt se, ita et in morte non sunt separati.

*V.* In omnem terram exivit sonus eorum.

*R.* Et in fines orbis terrae verba eorum,

*Oremus.*

Protege, Domine, populum tuum, et Apostolorum tuorum Petri et Pauli patrocinio confidentem perpetua defensione conserva. Per Christum Dominum nostrum. Amen.

Anth. These glorious princes of the earth, as in their life time they loved each other, so in death they are not separated.

*V.* Throughout the whole earth spread their sounds.

*R.* And to the ends of the world their words.

*Let us Pray*

Protect, O Lord, thy people, and under thy constant guard preserve it, relying on the patronage of thy Apostles, Peter and Paul. Through Christ our Lord. Amen.

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APOSTLES' CREED.

Credo in Deum, Patrem omnipotentem, Creatorem coeli et terrae. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

I believe in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

*To all the Saints whose relics repose here,*

Pater, Ave, Gloria.

*Ant.* Sancti Dei omnes intercedete pro nostra omniumque salute.

*V.* Laetamini in Domino et exultate justi.

*R.* Et gloriamini omnes recti corde.

*Oremus.*

Concede, quaesumus omnipotens Deus, ut intercessio nos sanctae Dei Genitricis Mariae, sanctorumque omnium, quorum corpora et reliquiae in hac sacrosancta basilica requiescunt, ubique

*Ant.* Saints of God, intercede for the salvation of us and all.

*V.* Rejoice in the Lord, and exult, O ye just.

*R.* And be glad, all ye right of heart.

*Let us pray.*

Grant, we beseech thee, O omnipotent God, that the intercession of Mary the holy Mother of God, and of all the saints whose bodies and relics repose in this holy basilica, may be everywhere



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laetificet, ut dum eorum merita recolimus patrocinia sentiamus. Per Christum Dominum nostrum. Amen.

a source of gladness, so that whilst we reflect on their merits, we may experience their patronage. Through.

*At Our Lady's Altar.*

HYMNUS.

Ave maris stella,
Dei Mater alma,
Atque semper virgo,
Felix coeli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evae nomen.

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem,
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam praesta puram,
Iter para tutum,
Ut videntes Jesum,
Semper collaetemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus. Amen.

HYMN.

Hail, bright Star of ocean,
God's own Mother blest,
Ever-sinless Virgin.
Gate of heav'nly rest;

Taking that sweet Ave
Which from Gabriel came,
Peace confirm within us,
Changing Eva's name.

Break the captive's fetters;
Light on blindness pour;
All our ills expelling,
Ev'ry bliss implore.

Shew thyself a mother;
May the Word divine,
Born for us thine infant,
Hear our prayers thro' thine.

Virgin all excelling,
Mildest of the mild,
Freed from guilt, preserve us
Meek and undefiled;

Keep our life all spotless,
Make our way secure,
Till we find in Jesus
Joy for evermore.

Through the highest heaven
To the Almighty Three,
Father, Son, and Spirit,
One same glory be. Amen.

*V.* Ora pro nobis sancta Dei Genitrix.

*R.* Ut digni efficiamur promissionibus Christi.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*Oremus.*

Defende, quaesumus Domine, Beata Maria semper Vir-

*Let us pray.*

Defend, O Lord, we beseech thee, through the in-

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gine intercedente, istam ab omni adversitate familiam; et toto corde tibi prostratam ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum. Amen.

tercession of the Blessed Mary ever Virgin, this family from all adversity, and mercifully guard it, prostrated before Thee with humble heart, all snares. Through. Amen.

## Third Visit.

## ST. SEBASTIAN.

*Practice.* Reflect on our Saviour's journey from the house of Annas to that of Caiphas; also on the third effusion of His blood, in the scourging at the pillar; and ask the virtue of purity and the gift of knowledge.

On the way from St. Paul's to the church of St. Sebastian say Matins and Lauds of the Little Office of the Blessed Virgin, or the second part of the Rosary, that is, the Sorrowful Mysteries.

*In the Porch*, read the following account.

This basilica is believed to have been first erected by Constantine over the Catacombs and dedicated by Pope Sylvester. It was reconstructed by St. Damasus, in 367, and some half a century later received a new consecration from Innocent I. It was rebuilt in 1611.

The interior has a single nave. In the first chapel to the right are many precious relics; here St. Gregory preached his 37th Homily.

The chapel opposite is dedicated to the titular saint. There is still preserved part of his body, the column at which he was scourged, and an arrow, with which he was transfixed.

This church has been endowed by the supreme Pontiffs with many extraordinary indulgences, and the esteem in which it has been held by the faithful has always been very great, especially for the reason that for many years the bodies of St. Peter and St. Paul were concealed for safety in the Platonia, during the persecution under Valerian

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in 258. Hither, on Good Friday, as far back as the days of Paschal II., the people were accustomed to come barefooted, reciting prayers and singing hymns.

In the basilica is an altar dedicated to St. Charles Borromeo, and another in the neighbourhood to St. Philip Neri. These saints were, as we have said, in the habit of spending whole nights in prayer in the Catacombs of St. Sebastian and of St. Callixtus, respectively; and St. Charles is here represented, in the painting that adorns his altar, in the act of gathering and venerating the bones and relics of the holy martyrs.

Entering the sacred edifice we should try to be inspired with the sentiments of these two saints. How tepid and indevout we are when compared with them! Let us approach with humility and contrition the God of Hosts and ask his mercy and compassion.

Here recite as follows:

*Psalmus.*

Domine, ne in furore tuo arguas me, * neque in ira tua corripias me.

Quoniam sagittae tuae infixae sunt mihi: * et confirmasti super me manum tuam.

Non est sanitas in carne mea a facie irae tuae: * non est pax ossibus meis a facie peccatorum meorum.

Quoniam iniquitates meae supergressae sunt caput meum: * et sicut onus grave gravatae sunt super me.

Putruerunt et corruptae sunt cicatrices meae, * a facie insipientiae meae.

Miser factus sum et curvatus sum usque in finem: * tota die contristatus ingrediebar.

*Psalm.*

1. O Lord rebuke me not in thine indignation: nor chastise me in thy wrath.

2. For thine arrows stick fast in me: and thou hast laid thy hand heavily upon me.

3. There is no health in my flesh because of thy wrath: there is no rest to my bones because of my sins.

4. For my iniquities are gone over my head: and, like a heavy burden, press sorely upon me.

5. My wounds have putrified and are corrupt: because of my foolishness.

6. I am become miserable, and am bowed down even to the end: I go sorrowfully all the day long.

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Quoniam lumbi mei impleti sunt illusionibus; * et non est sanitas in carne mea.

Afflictus sum et humiliatus sum nimis: * rugiebam a gemitu cordis mei.

Domine, ante te omne desiderium meum: * et gemitus meus a te non est absconditus.

Cor meum conturbatum est, dereliquit me virtus mea: * et lumen oculorum meorum, et ipsum non est mecum.

Amici mei, et proximi mei * adversum me appropinquaverunt, et steterunt.

Et qui juxta me erant, de longe steterunt; * et vim faciebant qui quaerebant animam meam.

Et qui inquirebant mala mihi, locuti suut vanitates, * et dolos tota die meditabantur.

Ego autem tamquam surdus non audiebam: * et sicut mutus non aperiens os suum.

Et factus sum sicut homo non audiens, * et non habens in ore suo redargutiones.

Quoniam in te, Domine, speravi: * tu exaudies me Domine Deus meus.

Quia dixi: Nequando supergaudeant mihi inimici mei * et dum commoventur pedes mei, super me magna locuti sunt.

Quoniam ego in flagella paratus sum: * et dolor meus in conspectu meo semper.

7. For my loins are filled with illusions: and there is no soundness in my flesh.

8. I am afflicted and humbled exceedingly: I have roared for the groaning of my heart.

9. Lord, all my desire is before thee; and my groaning is not hidden from thee.

10. My heart is troubled, my strength hath failed me: the very light of mine eyes is gone from me.

11. My friends and my neighbours drew near, and stood up against me.

12. They that were once nigh me stood afar off: and they that sought after my soul did violence against me.

13. And they that sought to do me evil talked vanities; and imaginend deceits all the day long.

14. But I, as a deaf man, heard not: and as one that is dumb. who openeth not his mouth.

15. I became as a man that heareth not: and that hath no reproofs in his mouth.

16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17. For I said, Let not mine enemies at any time triumph over me: and when my feet slip, they have spoken great things against me.

18. For I am prepared for scourges: and my sorrow is always before me.

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Quoniam iniquitatem meam annuntiabo; * et cogitabo pro peccato meo.

Inimici autem mei vivunt, et confirmati sunt super me: * et multiplicati sunt qui oderunt me inique.

Qui retribuunt mala pro bonis, detrahebant mihi: * quoniam sequebar bonitatem.

Ne derelinquas me Domine Deus meus: * ne discesseris a me.

Intende in adjutorium meum, * Domine, Deus salutis meae.

Gloria Patri, etc.

*Oremus.*

Omnipotens sempiterne Deus, confitentibus tibi famulis tuis, pro tua pietate relaxa peccata: ut non amplius eis noceat conscientiae reatus ad poenam, quam indulgentia tuae propitiationis prosit ad veniam. Per Christum Dominum nostrum. Amen.

19. For I will confess mine iniquity; and will think upon my sin.

20. But mine enemies live, and are strengthened against me: and they that hate me wrongfully are multiplied.

21. They that render evil for good spake against me, because I followed goodness.

22. Forsake me not, O Lord my God: go not thou far from me.

23. Haste thee to my help, O Lord God of my salvation.

Glory, etc

*Let us pray.*

Almighty and eternal God, pardon, in thy mercy, the sins of thy servants who confess unto thee, so that the faults of their conscience may no further injure them in the way of punishment, than thy indulgent justice may require for forgiveness. Through Christ our Lord. Amen.

Let us meditate briefly on the sufferings of Jesus in his journey from the house of Annas to that of Caiphas; and pray as before, for the virtues proposed, in this instance, the virtue of purity and the gift of knowledge. Let us likewise seek the intercession of some saint remarkable for them, such as St. Philip Neri, or St. Aloysius Gonzaga.

*At the altar of the Blessed Sacrament,* as before pag. 526.

*At the altar of St. Philip Neri.*

HYMNUS.

Iste Confessor Domini, colentes

HYMN.

The Confessor of Christ, from shore to shore,

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Quem pie laudant populi per orbem:
Hac die laetus meruit beatas
Scandere sedes.

Worshipped with solemn rite,
This day went up with joy, his labours o'er,
To his blest seat in light.

Qui pius, prudens, humilis, pudicus,
Sobriam duxit sine labe vitam,
Donec humanos animavit aurae
Spiritus artus.

Holy and innocent were all his ways;
Sweet, temperate, unstained
His life was prayer, his every breath was praise,
While breath to him remained.

Cujus ob praestans meritum frequenter,
Ægra quae passim jacuere membra,
Viribus morbi domitis, saluti
Restituuntur.

Ofttimes his merits high in every land,
In cures have been displayed;
And still does health return at his command
To many a frame decayed.

Noster hinc illi chorus obsequentem
Concinit laudem, celebresque palmas;
Ut piis ejus precibus juvemur
Omne per aevum.

Therefore to him triumphant praise we pay,
And yearly songs renew;
Praying our glorious Saint for us to pray,
All the long ages through.

Sit salus illi, decus, atque virtus,
Qui super coeli solio coruscans,
Totius mundi seriem gubernat.
Trinus et unus. Amen.

To God, of all the centre and the source,
Be power and glory given;
Who sways the mighty world through all its course,
From the bright throne of heaven. Amen.

*V.* Ora pro nobis, sancte Philippe.
*R.* Ut digni efficiamur promissionibus Christi.

*V.* Pray for us, O holy Philip.
*R.* That we may be made worthy of the promises of Christ.

*Oremus.*

Precibus nostris, quaesumus Domine, intende placa-

*Let us pray.*

Attend benignantly, we beseech thee, O Lord, to our

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tus, et praesta: ut illo nos igne Spiritus Sanctus inflammet, quo Beati Philippi cor mirabiliter penetravit. Per Christum Dominum nostrum, Amen.

prayers, and grant that the Holy Spirit may inflame us with that fire, which he wonderfully aroused in the heart of the blessed Philip. Through Christ. Amen.

*At the altar of St. Sebastian,*

Pater, Ave, Gloria.

*Ant.* Gaudent in coelis animae sanctorum, qui Christi vestigia sunt secuti: et quia pro ejus amore sanguinem suum fuderunt, ideo cum Christo exultant sine fine.

*V.* Exsultabunt sancti in gloria.

*R.* Laetabuntur in cubilibus suis.

*Oremus.*

Infirmitatem nostram respice omnipotens Deus, et quia pondus propriae actionis gravat, beatorum martyrum Fabiani et Sebastiani intercessio gloriosa nos protegat. Per Christum Dominum nostrum. Amen.

*Ant.* The souls of the saints, who followed Christ's footsteps, rejoice in heaven: and because they shed their blood through love of Him, therefore they exult with Christ unceasingly.

*V.* The saints shall rejoice in glory.

*R.* They shall be glad in their restingplaces.

*Let us pray.*

Look down, almighty God, on our infirmity, and inasmuch as our own actions weigh down upon us, let the intercession of the holy martyrs Fabian and Sebastian protect us. Through Christ our Lord. Amen.

FOURTH VISIT.

## ST. JOHN LATERAN.

*Practice.* Contemplate the painful journey of Jesus from the house of Caiphas to that of Pilate, and the fourth effusion for us of His Precious Blood, in the crowning with thorns. Ask deliverance from the vice of avarice and beg the gift of counsel.

*On the way,* recite the Little Hours of the Office of the

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Blessed Virgin or the last five decades of the Rosary, those, namely, of the Glorious Mysteries.

This done, say the Litany of the Saints, with accompanying Psalm, responses, and prayers, page 432.

*In the portico,* read the account given above (p. 448) of this basilica; and note especially that there are preserved, in the apartments annexed to the building, the cloth with which our Saviour wiped the apostles' feet, the purple garment He wore in Pilate's house, the sponge with which He was given vinegar and gall to drink, a cloth that served to cover his sacred Face in the tomb and which has some traces of His blood; relics of the B. V. Mary, of St. John the Baptist and of his father Zachary, of St. John the Evangelist, of St. Laurence and of St. Pancras.

The number of indulgences here obtainable, is so great that, in the words of Innocent X, it is known to God alone.

*Entering,* recite as follows:

*Ant.* Exultabunt Domino ossa humiliata.

Miserere mei, Deus, * secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum, * dele iniquitatem meam.

Amplius lava me ab iniquitate mea: * et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: * et peccatum meum contra me est semper.

Tibi soli peccavi, et malum coram te feci: * ut justificeris in sermonibus tuis, et vincas cum judicaris.

*Ant.* The bones that were humbled shall rejoice.

1. Have mercy upon me, O God, according to thy great mercy.

2. And according to the multitude of thy tender mercies, blot out my iniquity.

3. Wash me yet more from my iniquity: and cleanse me from my sin.

4. For I acknowledge my iniquity: and my sin is always before me.

5. Against thee only have I sinned, and done evil in thy sight: that thou mayest be justified in thy words, and mayest overcome when thou art judged.

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Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et laetitiam: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua:* et Spiritum sanctum tuum ne auferas a me.

Redde mihi laetitiam salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus, Deus, Deus salutis meae: * et exultabit lingua mea justitiam tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.

6. For behold, I was conceived in iniquities: and in sins did my mother conceive me.

7. For lo thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me and I shall be made whiter than snow.

9. Thou shalt make me hear of joy and gladness: and the bones that were humbled shall rejoice.

10. Turn away thy face from my sins: and blot out all my iniquities.

11. Create in me a clean heart, O God: and renew a right spirit within my bowels.

12. Cast me not away from thy presence: and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation: and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways: and the wicked shall be converted unto thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16. Thou shalt open my lips, O Lord: and my mouth shall declare thy praise.

17. For if thou hadst desired sacrifice, I would surely have given it: with burnt-offerings thou wilt not be delighted.

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Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicies.

Benigne fac, Domine, in bona voluntate tua Sion: * ut aedificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiae, oblationes, et holocausta: * tunc imponent super altare tuum vitulos.

Gloria Patri, etc.

18. The sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy good will with Sion: that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifices of justice, oblations and whole burnt-offerings; then shall they lay calves upon thine altars.

Glory, etc.

Kyrie Eleison, etc., *as above, pag. 512.*

*Oremus.*

Exaudi, quaesumus Domine supplicum preces et confitentium tibi parce peccatis; ut pariter nobis indulgentiam tribuas benignus, et pacem. Per Christum Dominum nostrum. Amen.

*Let us pray.*

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and spare the sins of those who confess to thee, so that thou mayest benignantly grant us indulgence as well as peace. Through Christ our Lord. Amen.

Let each one here make a short reflection on the passage of Jesus from the house of Caiphas to that of Pilate, and on the crowning with thorns; then make a short prayer as before, and with humble and contrite heart beg for the virtue of liberality as opposed to avarice, and the gift of counsel as opposed to precipitation.

*Inside* the church, say the following prayers to St. John the Baptist, and to St. John the Evangelist.

Pater, Ave, Gloria *to each; then:*

*Antiph.* Salvator mundi salva nos omnes, et praecursoris inclyti discipulique devota memoria vota nostra perducat in patriam.

*Ant.* O Saviour of the world, save us all, and may the pious memory of thy illustrious precursor and beloved disciple lead us accor-

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*V.* Salvos fac servos tuos,
*R.* Deus meus, sperantes in te.

*Oremus.*

Omnipotens sempiterne Deus, qui hanc sacratissimam Constantinianam basilicam in tuo, et utriusque Joannis nomine dedicatam, cunctarum Urbis et Orbis Ecclesiarum decorasti primatu: concede nobis famulis tuis, ut amborum meritis et precibus a nostris reatibus expiati ad te Salvatorem nostrum pervenire valeamus. Qui vivis et regnas in saecula saeculorum. Amen.

ding to our desire to our heavenly country.

*V.* Save thy servants,
*R.* My God, who hope in thee.

*Let us pray.*

Almighty and eternal God, who hast adorned with the primacy of all the churches in the city and in the world this sacred basilica, dedicated in first place to Thee and then to the two saints John: grant us thy servants, that being freed from our guilt by the merits and prayers of these two saints, we may be able to come to thee our Saviour. Who livest and reignest. Amen.

Approaching the altar of the Blessed Sacrament we say the prayers, as above, page 526; at the Papal altar as at p. 528; at our Lady's altar as at page 514, with this anthem.

*Antiph.* Santa Maria succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto foemineo sexu; sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

*Ant.* Holy Mary, come to the aid of the wretched, help the wavering, cherish the tearful, pray for the people, intervene for the clergy, intercede for the devout female sex; let all whoever celebrate thy holy commemoration experience thy assistance.

Three Ave Marias.

FIFTH VISIT.

## HOLY CROSS OF JERUSALEM.

*Practice.* Consider our Saviour's painful journey from Pilate to Herod, and the fifth effusion of His blood, in the nailing of his hands to the cross. Also ask freedom from the vice of sloth and beg the gift of fortitude.

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On the way recite the "Stages of our Saviour's Passion," as follows.

Jesu dulcissime, in horto moestus, Patrem orans, et in agonia positus, sanguineum sudorem effundens, miserere nobis.

*V.* Miserere nostri, Domine, miserere nostri.

Jesu dulcissime, osculo traditoris in manus impiorum traditus, tanquam latro captus et ligatus, et a discipulis derelictus, miserere nobis.

*R.* Miserere nostri, Domine, etc.

Jesu dulcissime, ab iniquo Judaeorum concilio reus mortis acclamatus, ad Pilatum tamquam malefactor ductus, ab iniquo Herode spretus et delusus, miserere nobis.

*R.* Miserere, etc.

Jesu dulcissime, vestibus denudatus, et ad columnam crudelissime flagellatus, miserere nobis.

*R.* Miserere, etc.

Jesu dulcissime, spinis coronatus, colaphis caesus, arundine percussus, facie velatus, veste purpurea circumdatus, multipliciter derisus, et opprobriis salutatus, miserere nobis.

*R.* Miserere nostri, etc.

Jesu dulcissime, latroni Barabbae postpositus, a Judaeis reprobatus, et ad mortem cru-

Most sweet Jesus, sad and sorrowful in the garden, praying to thy Father, entering into agony, and pouring forth a sweat of blood, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, betrayed by a traitor's kiss into the hands of the impious, seized and bound as if a robber, abandoned by thy disciples, have mercy on us.

*R.* Have mercy on us, O Lord, have mercy on us.

Most sweet Jesus, pronounced deserving of death by the impious council of the Jews, led as a malefactor to Pilate, despised and mocked at by the impious Herod, have mercy on us.

*R.* Have mercy, etc.

Most sweet Jesus, stripped of thy garments, and most cruelly scourged at the pillar, have mercy on us.

*R.* Have mercy, etc.

Most sweet Jesus, crowned with thorns, wounded with blows, struck with a reed, blindfolded, covered with a purple garment, in many ways derided, and saturated with insults, have mercy on us.

*R.* Have mercy, etc.

Most sweet Jesus, esteemed less than the robber Barabbas, rejected by the Jews, and

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cis injuste condemnatus, miserere nobis.

℟. Miserere nostri, etc.

Jesu dulcissime, ligno crucis oneratus, et ad locum supplicii tanquam ovis ad occisionem ductus, miserere nobis.

℟. Miserere nobis, etc.

Jesu dulcissime, inter latrones deputatus, blasphematus, et derisus, felle et aceto potatus, et horribilibus tormentis ab hora sexta usque ad horam nonam in ligno cruciatus, miserere nobis.

℟. Miserere nostri, etc.

Jesu dulcissime, in patibulo crucis mortuus, et coram tua sancta matre lancea perforatus, simul sanguinem et aquam emittens, miserere nobis.

℟. Miserere nostri, etc.

Jesu dulcissime, de cruce depositus, et lacrimis maestissimae Virginis Matris tuae perfusus, miserere nobis.

℟. Miserere nostri, etc.

Jesu dulcissime, plagis circumdatus, quinque vulneribus signatus, aromatibus conditus, et in sepulchro repositus, miserere nobis.

℟. Miserere nostri, etc.,

℣. Vere languores nostros ipse tulit.

℟. Et dolores nostros ipse portavit.

unjustly condemned to the death of the cross, have mercy on us.

℟. Have mercy, etc.

Most sweet Jesus, burdened with the wood of the cross, and led to the place of punishment like a sheep to the slaughter, have mercy on us.

℟. Have mercy, etc.

Most sweet Jesus, reputed amongst robbers, blasphemed and derided, slaked with vinegar and gall, and tortured on the tree of the cross with the most horrible torments, from the sixth to the ninth hour, have mercy on us.

℟. Have mercy, etc.

Most sweet Jesus, dead on the gibbet of the cross, and, in the presence of thy holy Mother, pierced with a lance, giving forth both blood and water, have mercy on us.

℟. Have mercy, etc.

Most sweet Jesus, taken down from the cross, and covered with the tears of thy most sorrowful Virgin Mother, have mercy on us.

℟. Have mercy, etc.

Most sweet Jesus, covered with sores, marked with five wounds, embalmed with unguents and laid in the sepulchre, have mercy on us.

℟. Have mercy, etc.

℣. Truly he took up our infirmities.

℟. And he bore our sorrows.

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*Oremus.*

Deus, qui pro redemptione mundi voluisti nasci, circumcidi, a Judaeis reprobari, a Juda traditore osculo tradi, vinculis alligari, sicut agnus innocens ad victimam duci atque conspectibus Annae Caiphae, Pilati, et Herodis indecenter offerri, a falsis testibus accusari, flagellis et opprobriis vexari, sputis conspui, spinis coronari, colaphis caedi, arundine percuti, facie velari, vestibus spoliari, cruci clavis affigi, in cruce levari, inter latrones deputari, felle et aceto potari et lancea vulnerari, Tu Domine, per has sanctissimas poenas, quas indigni recolimus, et per sanctissimam crucem, et mortem tuam, libera nos a poenis inferni, et perducere digneris, quo perduxisti latronem tecum crucifixum. Qui cum Patre et Spiritu Sancto vivis et regnas Deus in saecula saeculorum. Amen.

*Let us pray.*

O God, who for the redemption of the world wast willing to be born, to receive circumcision, to be reproved by the Jews, to be betrayed by the traitor Judas's kiss, to be bound with cords, to be led like an innocent lamb to immolation, to be unbecomingly dragged to the presence of Annas, Caiphas, Herod and Pilate, to be accused by false witnesses, to be scourged and buffetted, to be outraged with insults, to be spit upon, to be crowned with thorns, to be stripped of thy garments, to be fastened with nails to a cross, to be raised up on the cross, to be reputed among robbers, to have thy thirst quenched with vinegar and gall, to be wounded with a spear. do Thou, O Lord, through these most holy sufferings of thine, which we, though unworthy, bring back to memory, and through thy most holy cross, and through thy death, deliver us from the pains of hell, and deign to lead us whither thou didst lead the thief who was crucified with thee. Who with the Father, and the Holy Ghost, livest and reignest one God, world without end. Amen.

*Under the portico*, read the description above (p. 480) of this basilica. Many indulgences are gained by visiting

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it, and also in particular by visiting the subterranean chapel of St. Helena and venerating the sacred relics of the Passion of our Lord. To this basilica, also, the faithful used to repair, barefooted, on Good Friday.

*Entering*, recite as follows:

*Psalmus.*

Domine, exaudi orationem meam, auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.

Et non in'res in judicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: * humiliavit in terram vitam meam.

Collocavit me in obscuris sicut mortuos saeculi: * et anxiatus est super me spiritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis; * in factis manuum tuarum meditabar.

Expandi manus meas ad te: * anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine: * defecit spiritus meus.

Non avertas faciem tuam a me: * et similis ero descendentibus in lacum.

Auditam fac mihi mane mi-

*Psalm.*

1. Hear my prayer, O Lord; give ear to my supplication in thy truth: hearken unto me for thy justice' sake.

2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3. For the enemy hath persecuted my soul: he hath brought my life down unto the ground.

4. He hath made me to dwell in darkness, as those that have been long dead: and my spirit is vexed within me, my heart within me is troubled.

5. I have remembered the days of old, I have mused upon all thy works: I have mused upon the works of thy hands.

6. I have stretched forth my hands unto thee: my soul gaspeth unto thee, as a land where no water is.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away thy face from me: lest I be like unto them that go down into the pit.

9. Make me to hear thy

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sericordiam tuam : * quia in te speravi.

Notam fac mihi viam in qua ambulem : * quia ad te levavi animam meam.

Eripe me de inimicis meis, Domine, ad te confugi: * doce me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam : * propter nomen tuum, Domine, vivificabis me in aequitate tua.

Educes de tribulatione animam meam : * et in misericordia tua disperdes inimicos meos.

Et perdes qui tribulant animam meam : * quoniam ego servus tuus sum.

Gloria Patri, etc.

*Ant.* Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.

mercy in the morning: for in thee have I hoped.

10. Make me to know the way wherein I should walk: for to thee have I lifted up my soul.

11. Deliver me from mine enemies, O Lord; unto thee have I fled: teach me to do thy will, for thou art my God.

12. Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou shalt quicken me in thy justice.

13. Thou shalt bring my soul out of trouble: and in thy mercy thou shalt destroy mine enemies.

14. Thou shalt destroy all them that afflict my soul; for I am thy servant.

Glory, etc.

*Ant.* Remember not, O Lord, our offences, nor those of our parents: neither take thou vengeance of our sins.

Kyrie Eleison, etc. *(as above, pag. 512)*

*Oremus.*

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende; ut simul nos et a peccatis omnibus exuas, et a poenis quas pro his mereamur eripias. Per Christum Dominum nostrum. Amen.

*Let us pray.*

Indulgently show to us, O Lord, thy ineffable mercy, so that thou mayest at once free us from all sins, and deliver us from the penalties we have deserved on their account. Through. Amen.

A brief reflection on the journey from the house of Pilate to that of Herod, and on the fifth effusion of blood



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in the cruel nailing, on account of our sins, of our Divine Saviour's hands to the cross. Let us not by our ill deeds crucify him anew. A prayer to be freed from sloth, and to be granted the gift of fortitude, even unto martyrdom.

*Inside.* At the Altar of the Blessed Sacrament as above, page 526; to the Holy Relics here preserved,

Pater, Ave, Gloria.

℣. Christus factus est. (*ut supra p. 304*)

℣. Christ was made. (*as above, p. 304*)

In the subterranean Chapel of the *Pietà*:

HYMNUS.

Stabat Mater dolorosa
Juxta crucem lacrymosa,
Dum pendebat Filius.

Cujus animam gementem,
Contristatam et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!

Quae moerebat, et dolebat,
Pia Mater dum videbat
Nati poenas inclyti.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio?

Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

HYMN.

At the Cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

Through her heart His sorrow sharing,
All His bitter anguish bearing,
Lo, the piercing sword had passed.

Oh, how sad and sore distressed,
Now was she, that Mother blessed
Of the sole-begotten One;

Woe-begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her glorious Son.

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bow'd?

Who unmov'd behold her languish

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Underneath His Cross of anguish,
'Mid the fierce unpitying crowd?

Pro peccatis suae gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

In His people's sins rejected,
She her Jesus, unprotected,
Saw with thorns, with scourges rent:

Vidit suum dulcem natum
Moriendo desolatum,
Dum emisit spiritum.

Saw her Son from judgment taken,
Her belov'd in death forsaken,
Till His spirit forth He sent.

Eja, Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

Fount of love and holy sorrow,
Mother, may my spirit borrow
Somewhat of thy woe profound.

Fac, ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Unto Christ, with pure emotion,
Raise my contrite heart's devotion,
Love to read in every wound

Sancta Mater, istud agas,
Crucifixi fige plagas
Cordi meo valide.

Those five wounds of Jesus smitten,
Mother, in my heart be written,
Deep as in thine own they be:

Tui nati vulnerati,
Tam dignati pro me pati,
Poenas mecum divide.

Thou, my Saviour's cross who bearest,
Thou, thy Son's rebuke who sharest,
Let me share them both with thee.

Fac me tecum pie flere,
Crucifixo condolere,
Donec ego vixero.

In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;

Juxta crucem tecum stare,
Et me tibi sociare,
In planctu desidero.

Mine with thee be that sad station,

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Virgo virginum praeclara,
Mihi jam non sis amara,
Fac me tecum plangere.

Fac ut portem Christi mortem,
Passionis fac consortem,
Et plagas recolere.
Fac, me plagis vulnerari,
Fac me cruce inebriari,
Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus
In die judicii.
Christe, cum sit hinc exire,
Da per Matrem me venire
Ad palmam victoriae.

Quando corpus morietur,
Fac ut animae donetur
Paradisi gloria. Amen.

*V.* Tuam ipsius animam doloris gladius pertransivit.
*R.* Ut revelentur ex multis cordibus cogitationes.

*Oremus.*

Interveniat pro nobis, quaesumus Domine Jesu Christe, nunc et in hora mortis nostrae apud tuam clementiam beata Virgo Maria Mater tua, cujus sacratissimam animam, in hora tuae passionis doloris gla-

There to watch the great salvation
Wrought upon th' atoning tree.
Virgin of all Virgins best!
Listen to my fond request:
Let me share thy grief divine:
Let me, to my latest breath,
In my body bear the death
Of that dying Son of thine.

Wounded with this every wound,
Steep my soul till it hath swooned
In His very blood away:
Be to me, O Virgin nigh,
Lest in flames I burn and die,
In His awful judgment day.
When in death my limbs are failing,
Let Thy Mother's prayer prevailing
Lift me, Jesu! to Thy throne:
To my parting soul be given
Entrance through the gate of heaven;
There confess me for Thine own.

*V.* The sword of grief hath pierced thy soul.
*R.* That the thoughts of many hearts may be revealed.

*Let us pray.*

O Lord Jesus Christ, we beseech thee of thy mercy, that the blessed Virgin Mary thy Mother, whose most holy soul was pierced through by the sword of grief in the hour of thy passion, may intercede

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dius pertransivit. Per te, Jesu Christe, Salvator mundi, qui cum Patre et Spiritu Sancto vivis, et regnas in saecula saeculorum.

*R.* Amen.

for us now, and in the hour of our death. Through Thee, O Christ Jesus, Redeemer of the world, who with the Father and the Holy Ghost livest and reignest for ever and ever. Amen.

In the subterranean chapel of St. Helena:

*Psalmus.*

De profundis clamavi ad te, Domine: * Domine, exaudi vocem meam.

Fiant aures tuae intendentes * in vocem deprecationis meae.

Si iniquitates observaveris, Domine, * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo eius, * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israel in Domino.

Qui apud Dominum misericordia, * et copiosa apud eum redemptio.

Et ipse redimet Israel * ex omnibus iniquitatibus eius.

Requiem etc.

*Psalm.*

1. Out of the depths I have cried to thee, O Lord: Lord hear my voice.

2. Let thy ears be attentive to the voice of my supplication.

3. If thou, O Lord, wilt mark iniquities, Lord who shall abide it?

4. For with thee there is merciful forgiveness: and by reason of thy law, I have waited for thee, O Lord.

5. My soul hath relied on his word: my soul hath hoped in the Lord.

6. From the morning watch even until night, let Israel hope in the Lord.

7. Because with the Lord there is mercy, and with him plentiful redemption.

8. And he shall redeem Israel from all his iniquities.

Glory be to the Father, etc.

*(Note — An interval of rest is usually taken before the next two visits.)*

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## SIXTH VISIT.

## ST. LAURENCE.

*Practice.* Consider the contemptuous rejection of Jesus by Herod, and the journey back to Pilate again, also the sixth effusion of His Blood for us, in the fastening of his feet. Let us pray for freedom from the vice of envy and ask the gift of understanding.

*On the way*, Vespers and Complin of the Little Office of the Blessed Virgin can be recited.

*Under the portico*, read the account of the basilica (p. 482) Besides the relics of the two great saints, Laurence and Stephen, there are relics of our Saviour's Passion, of the Blessed Virgin, of St. Justin, of St. Barbara and of others. The indulgences that may be gained, here especially in the subterranean chapel of the Suffering Souls, are very great.

*Entering*, recite the De Profundis, page 550, the Kyrie eleison, p. 512, to the prayer, then,

| *Oremus.* | *Let us pray.* |
|---|---|
| Deus cui proprium est misereri semper et parcere, suscipe deprecationem nostram, ut nos et omnes famulos tuos quos delictorum catena constringit, miseratio tuae pietatis clementer absolvat. Qui vivis et regnas in saecula saeculorum. Amen. | O God, whose property is to be merciful always and to spare, receive our prayer, so that thy affectionate compassion may mercifully deliver us, thy servants, from the bonds of sin. Who livest and reignest world without end. Amen. |

A short consideration on the second passing of Jesus between the houses of Herod and Pilate, and on the nailing of his feet for us to the cross. Let us resolve to love our neighbour.

Prayer for the virtue of charity as opposed to envy and for the gift of understanding, especially with regard to celestial things.

*Inside* at the Altar of the Blessed Sacrament, as above, page 514.

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*To St. Laurence.*

*Ant.* Levita Laurentius bonum opus operatus est, qui per signum crucis caecos illuminavit, et thesauros Ecclesiae dedit pauperibus.

*V.* Dispersit dedit pauperibus.

*R.* Justitia ejus manet in saeculum saeculi.

*Oremus.*

Da nobis quaesumus omnipotens Deus, vitiorum nostrorum flammas extinguere; qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per Christum Dominum nostrum. Amen.

*Ant.* The levite Laurence performed good work, for with the sign of the cross he gave sight to the blind, and he distributed the treasures of the Church to the poor.

*V.* He distributed, gave to the poor.

*R.* His justice remains for ever and ever.

*Let us pray.*

Grant us we beseech thee, almighty God, to extinguish the flames of our vices, who didst give to the blessed Laurence to triumph over the fire of his torments, Through Christ our Lord. Amen.

At the altars endowed with special indulgences, an Act of Contrition. To all the Saints whose relics here repose: Pater, Ave, Gloria.

At the altar of the Souls Departed, the *De Profundis.*

*Prayer at the tomb of Pius IX.*

*Psalmus 129.*

De profundis clamavi ad te, Domine; * Domine, exaudi vocem meam.

Fiant aures tuae intendentes * in vocem deprecationis meae.

Si iniquitates observaveris, Domine, * Domine, quis sustinebit?

Quia apud te propitiatio est: * et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in

*Psalm 129.*

1. Out of the depths have I cried unto thee, O Lord: Lord, hear my voice.

2. Oh, let thine ears consider well the voice of my supplication.

3. If thou, O Lord, shalt mark iniquities: Lord, who shall abide it?

4. For with thee there is propitiation; and because of thy law I have waited for thee, O Lord.

5. My soul hath waited on

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verbo ejus, * speravit anima mea in Domino.

A custodia matutina usque ad noctem * speret Israël in Domino.

Quia apud Dominum misericordia: * et copiosa apud eum redemptio.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

*V.* Requiem aeternam dona ei, Domine:

*R.* Et lux perpetua luceat ei.

*V.* A porta inferi.

*R.* Erue, Domine, animam ejus.

*V.* Requiescat in pace.

*R.* Amen.

*V.* Dominus vobiscum.

*R.* Et cum spiritu tuo.

*Oremus.*

Deus, qui inter summos sacerdotes, famulum tuum Pium ineffabili tua dispositione connumerari voluisti, praesta quaesumus; ut qui unigeniti Filii tui vices in terris gerebat, sanctorum tuorum pontificum consortio perpetuo aggregetur. Per eumdem Christum Dominum nostrum. Amen.

*V.* Requiem aeternam dona ei, Domine.

*R.* Et lux perpetua luceat ei.

*V.* Requiescat in pace.

*R.* Amen.

*V.* Anima ejus et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace. *R.* Amen.

his word: my soul hath hoped in the Lord.

6. From the morning watch even until night: let Israel hope in the Lord.

7. For with the Lord there is mercy: and with him is plenteous redemption.

8. And he shall redeem Israel from all his iniquities.

*V.* Eternal rest give to him O Lord.

*R.* And let perpetual light shine upon him.

*V.* From the gates of hell.

*R.* Deliver his soul, O Lord.

*V.* May he rest in peace.

*R.* Amen.

*V.* The Lord be with you.

*R.* And with thy Spirit.

*Let us pray.*

O God, who by thy ineffable providence didst will to count thy servant Pius amongst thy highpriests, grant we beseech thee, that he who took the place of thy only-begotten Son on earth, may be associated to the perpetual company of thy holy pontiffs. Through the same Christ our Lord. Amen.

*V.* Eternal rest give to him, O Lord.

*R.* And let perpetual light shine upon him.

*V.* May he rest in peace.

*R.* Amen.

*V.* May his soul and the souls of all the faithful departed through the mercy of God rest in peace. *R.* Amen.

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## SEVENTH VISIT.

## ST. MARY MAJOR.

*Practice.* Consider our Saviour's grievous journey to Mount Calvary, and the seventh shedding of His Blood for us, in the transpiercing of his side. Let us ask freedom from the vice of pride, and beg the gift of wisdom.

On the way recite the Hymn *Te Deum.*

*Te Deum.*

Te Deum laudamus: te Dominum confitemur.

We praise thee, O God: we acknowledge thee to be the Lord.

Te aeternum Patrem omnis terra veneratur.

Thee, the Father everlasting, all the earth doth worship.

Tibi omnes angeli, tibi coeli, et universae potestates:

To thee, all angels; to thee, the heavens and all the powers.

Tibi cherubim et seraphim, incessabili voce proclamant:

To thee, the cherubim and seraphim continually cry:

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth;

Holy, holy, holy, Lord God of Sabaoth:

Pleni sunt coeli et terra, majestatis gloriae tuae.

The heavens and the earth are full of the majesty of thy glory.

Te gloriosus Apostolorum chorus.

Thee, the glorious choir of Apostles:

Te Prophetarum laudabilis numerus.

Thee, the admirable company of Prophets:

Te Martyrum candidatus laudat exercitus.

Thee, the white-robed army of Martyrs praise.

Te per orbem terrarum sancta confitetur Ecclesia.

Thee, the Holy Church throughout the world doth acknowledge,

Patrem immensae majestatis.

The Father of infinite majesty:

Venerandum tuum verum et unicum Filium.

Thine adorable, true, and only Son:

Sanctum quoque Paraclitum Spiritum,

Also the Holy Ghost, the Paraclete,

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Tu Rex gloriae, Christe.

Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem, non horruisti Virginis uterum.

Tu devicto mortis aculeo, aperuisti credentibus regna coelorum.

Tu ad dexteram Dei sedes, in gloria Patris.

Judex crederis esse venturus.

Te ergo quaesumus, tuis famulis subveni, quos pretioso sanguine redemisti.

Æterna fac cum sanctis tuis, in gloria numerari.

Salvum fac populum tuum, Domine, et benedic haereditati tuae.

Et rege eos, et extolle illos, usque in aeternum.

Per singulos dies benedicimus te.

Et laudamus nomen tuum in saeculum, et in saeculum saeculi.

Dignare, Domine, die isto, sine peccato nos custodire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine, super nos: quemadmodum speravimus in te.

In te, Domine, speravi; non confundar in aeternum.

Thou, O Christ, art the King of Glory.

Thou art the everlasting Son of the Father.

Thou, having taken upon thee to deliver man, didst not abhor the Virgin's womb.

Thou, having overcome the sting of death, hast opened to believers the kingdom of heaven.

Thou sittest at the right hand of God, in the glory of the Father.

Thou, we believe, art the Judge to come.

We beseech thee therefore to help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord, save thy people: and bless thine inheritance.

And govern them and lift them up, for ever.

Day by day, we bless thee.

And we praise thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

Have mercy upon us, O Lord: have mercy upon us,

Let thy mercy, O Lord, be upon us: as we have trusted in thee.

In thee, O Lord, have I trusted: let me never be confounded,

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*Oremus.*

Deus, cujus misericordiae non est numerus, et bonitatis infinitus est thesaurus; piissimae majestati tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad praemia futura disponas. Per Christum Dominum nostrum. Amen.

*Let us pray.*

O God, of whose mercy there is no calculation, and whose treasure of goodness is infinite, we give thanks to thy most loving majesty for the gifts conferred, and we continue to pray thy clemency, that as Thou grantest what they ask to those who implore, thou mayest not desert us but conduct us to the future rewards. Through Christ our Lord. Amen.

## Litany of the Blessed Virgin.

Sub tuum praesidium confugimus, sancta Dei Genitrix: nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

We fly to thy patronage, O holy Mother of God: despise not our petitions in our necessities, but deliver us always from all dangers, O glorious and blessed Virgin.

| | | | |
|---|---|---|---|
| Kyrie eleison. | | Lord have mercy. | |
| Kyrie eleison. | | Lord have mercy. | |
| Christe eleison. | | Christ have mercy. | |
| Christe eleison. | | Christ have mercy. | |
| Kyrie eleison. | | Lord have mercy. | |
| Kyrie eleison. | | Lord have mercy. | |
| Christe audi nos. | | Christ hear us. | |
| Christe exaudi nos, | | Christ graciously hear us. | |
| Pater de cœlis Deus, | | God the Father of heaven, | |
| Fili Redemptor mundi Deus, | Miserere nobis. | God the Son, Redeemer of the world, | Have mercy on us. |
| Spiritus Sancte Deus, | | God the Holy Ghost, | |
| Sancta Trinitas, unus Deus, | | Holy Trinity, one God, | |
| Sancta Maria, | | Holy Mary, | |
| Sancta Dei Genitrix, | | Holy Mother of God, | |
| Sancta Virgo virginum, | | Holy Virgin of virgins, | |
| Mater Christi, | | Mother of Christ, | |
| Mater divinae gratiae, | | Mother of divine grace, | |
| Mater purissima, | | Mother post pure, | |

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| | | |
|---|---|---|
| Mater castissima, | | Mother most chaste, |
| Mater inviolata, | | Mother inviolate. |
| Mater intemerata, | | Mother undefiled, |
| Mater amabilis, | | Mother most amiable, |
| Mater admirabilis, | | Mother most admirable, |
| Mater Creatoris, | | Mother of our Creator, |
| Mater Salvatoris, | | Mother of our Saviour, |
| Virgo prudentissima, | | Virgin most prudent, |
| Virgo veneranda, | | Virgin most venerable, |
| Virgo praedicanda, | | Virgin most renowned, |
| Virgo potens, | | Virgin most powerful, |
| Virgo clemens, | | Virgin most merciful, |
| Virgo fidelis, | | Virgin most faithful, |
| Speculum justitiae, | | Mirror of justice, |
| Sedes sapientiae, | | Seat of wisdom, |
| Causa nostrae laetitiae, | | Cause of our joy, |
| Vas spirituale, | | Spiritual vessel, |
| Vas honorabile, | | Vessel of honour, |
| Vas insigne devotionis, | Ora pro nobis. | Vessel of singular devotion, Pray for us. |
| Rosa mystica, | | Mystical rose, |
| Turris Davidica, | | Tower of David, |
| Turris eburnea, | | Tower of ivory, |
| Domus aurea, | | House of gold, |
| Fœderis arca, | | Ark of the covenant, |
| Janua cœli, | | Gate of heaven, |
| Stella matutina, | | Morning star, |
| Salus infirmorum, | | Health of the sick, |
| Refugium peccatorum, | | Refuge of sinners, |
| Consolatrix afflictorum, | | Conforter of the afflicted, |
| Auxilium Christianorum, | | Help of Christians, |
| Regina Angelorum, | | Queen of Angels, |
| Regina Patriarcharum, | | Queen of Patriarchs, |
| Regina Prophetarum, | | Queen of Prophets, |
| Regina Apostolorum, | | Queen of Apostles, |
| Regina Martyrum, | | Queen of Martyrs, |
| Regina Confessorum, | | Queen of Confessors, |
| Regina Virginum, | | Queen of Virgins, |
| Regina Sanctorum omnium, | | Queen of all Saints, |
| Regina sine labe originali concepta. | | Queen conceived without original sin, |
| Regina sacratissimi Rosarii | | Queen of the most holy Rosary, |
| Agnus Dei, qui tollis peccata | | Lamb of God, who takest |

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mundi,
Parce nobis Domine.
Agnus Dei, qui tollis peccata mundi,
Exaudi nos Domine.
Agnus Dei, qui tollis peccata mundi,
Miserere nobis.
Christe audi nos,
Christe exaudi nos.

*V.* Ora pro nobis, sancta Dei Genitrix.

*R.* Ut digni efficiamur promissionibus Christi.

*Oremus.*

Gratiam tuam, quaesumus Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii Tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum. Amen.

away the sins of the world,
Spare us, O Lord.
Lamb of God, who takest away the sins of the world,
Graciously hear us, O Lord.
Lamb of God, who takest away the sins of the world,
Have mercy on us.
Christ hear us,
Christ graciously hear us.

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*Let us pray.*

Pour forth, we beseech Thee, O Lord, thy grace into our hearts, that we, to whom the incarnation of Christ thy Son was made known by the message of an angel, may through his passion and cross be brought to the glory of the resurrection. Through the same Christ our Lord. Amen.

Ave Maris Stella, as at p. 530.

*In the Portico*, read the description of the basilica given above (p. 452), and note, that beside the relics there enumerated, many others are here preserved. Under the high altar are the bodies of St. Matthias, Apostle and of others; in the Chapel of the Crucifix, relics of the Passion of our Lord, of our Blessed Lady, of the Apostles Matthew and Matthias, of St Luke, of St Bibiana. In this basilica, besides partial indulgences a daily plenary indulgence can be gained. Here St. Philip Neri used to pray with great fervour, and to receive those extraordinary supernatural consolations, which made him at times cry out: "Enough, my God, enough!"

*Entering*, recite as follows:

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*Psalmus.*

Domine, exaudi orationem meam: auribus percipe obsecrationem meam in veritate tua: * exaudi me in justitia.

Et non intres in judicium cum servo tuo: * quia non justificabitur in conspectu tuo omnis vivens.

Quia persecutus est inimicus animam meam: * humiliavit in terra vitam meam.

Collocavit me in obscuris sicut mortuos saeculi: * et anxiatus est super me spiritus meus, in me turbatum est cor meum.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis: * in factis manuum tuarum meditabar.

Expandi manus meas ad te: * anima mea sicut terra sine aqua tibi.

Velociter exaudi me, Domine: defecit spiritus meus.

Non avertas faciem tuam a me, * et similis ero descendentibus in lacum.

Auditam fac mihi mane misericordiam tuam: * quia in te speravi.

Notam fac mihi viam, in qua ambulem: * quia ad te levavi animam meam.

Eripe me de inimicis meis Domine, ad te confugi: * doce

*Psalm.*

1. O Lord, hear my prayer: give ear to my petition in thy truth: hear me in thy justice.

2. And enter not into judgment with thy servant: for in thy sight no man shall be justified.

3. For the enemy hath persecuted my soul: he hath humbled my life to the earth.

4. He hath made me dwell in darkness, as those who have been dead of old: my spirit is in anguish upon me: and my heart is troubled within me.

5. I remember the days of old; I meditated on thy works; on the works of thy hands did I meditate.

6. I stretched forth my hands to thee: unto thee my soul is as earth without water.

7. Hear me speedily, O Lord; my spirit hath fainted away.

8. Turn not away thy face from me, lest I be like unto them that go down into the pit.

9. Cause me to hear thy mercy in the morning; for I have hoped in thee.

10. Make the way known to me wherein I shall walk; for I have lifted up my soul to thee.

11. Deliver me from mine enemies, O Lord; to thee have

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me facere voluntatem tuam, quia Deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam: * propter nomen tuum, Domine, vivificabis me aequitate tua.

Educes de tribulatione animam meam, * et in misericordia tua disperdes inimicos meos.

Et perdes omnes qui tribulant animam meam; * quoniam ego servus tuus sum.

*Oremus.*

Deus qui justificas impium et non vis mortem peccatoris, majestatem tuam suppliciter deprecamur: ut famulos tuos de tua misericordia confidentes coelesti protegas benignus auxilio, et assidua protectione conserves, ut tibi jugiter famulentur, et nullis tentationibus a te separentur. Per Christum Dominum nostrum. Amen.

I fled: teach me to do thy will, for thou art my God.

12. Thy good spirit shall conduct me into the way of righteousness: for thy name's sake, O Lord thou wilt quicken me in thy justice.

13. Thou wilt bring forth my soul out of tribulation: and in thy mercy thou wilt destroy mine enemies.

14. And thou wilt destroy all those that afflict my soul: for I am thy servant.

*Let us pray.*

O God, who dost justify the impious, and who willest not the death of the sinner, we suppliantly implore thy majesty, that thou mayest benignantly protect with celestial help thy servants who confide in thy mercy, that thou mayest preserve them with continual watchfulness, that they may be always faithful to thee, and be separated from thee by no temptations. Through Christ our Lord. Amen.

A brief reflection on the journey to Mount Calvary and on the transpiercing of our Divine Redeemer's side. After Jesus, Mary is our model of virtue. Short prayer for the virtue of humility as opposed to pride, and for the gift of wisdom in heavenly things.

*Inside, at altar of Blessed Sacrament,* as before, page 514.

*At the altar of our Lady.* three Aves, and Anthem,

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as above, p. 432. *In honour of St. Matthias,* say, *at the Papal Altar* Pater, Ave, and Gloria; then,

*Ant.* Estote fortes in bello, et pugnate cum antiquo serpente: et accipietis regnum aeternum.

*V.* Annuntiaverunt opera Dei.

*R.* Et facta ejus intellexerunt.

*Oremus.*

Deus, qui beatum Mathiam Apostolorum tuorum collegio sociasti: tribue quaesumus, ut ejus interventione tuae circa nos pietatis semper viscera sentiamus. Per Christum Dominum nostrum. Amen.

*Ant.* Be strong in warfare, and fight with the ancient serpent, and you shall receive the eternal kingdom.

*V.* They announced the works of God.

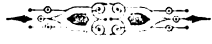
*R.* And understood his deeds.

*Let us pray.*

O God, who didst associate the blessed Matthias to the college of thy apostles, grant, we beseech thee, that by his intercession, we may always experience the fulness of thy mercy in our regard. Through Christ. Amen.

To all the Saints whose relics here repose, Pater, Ave, Gloria, with anthem and prayer as above, page 529.

In conclusion the Creed, with Te Deum and prayer as above, page 553.



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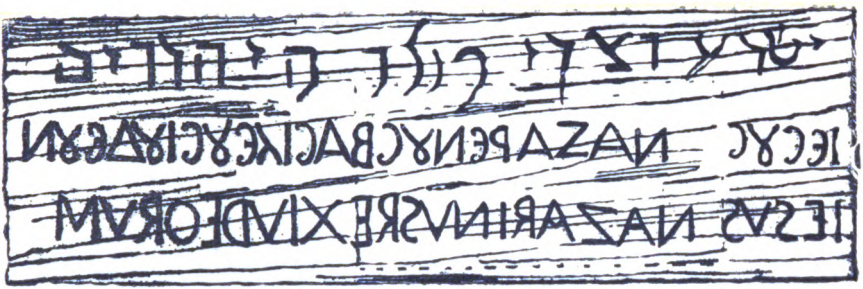

Facsimile of the Title of the Cross as it originally stood in Hebrew, Greek and Latin.

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# NOTICE

ON THE

# SCALA SANTA.

From the time of St. Gregory the Great we have frequent reference to an oratory dedicated to St. Laurence in the Lateran patriarchate, or pontifical palace. In this oratory the most precious relics were generally exposed, and their accumulation, in the course of time, became so great, that Leo III., in 850, thought good to have the words *Sancta Sanctorum*—Holy of Holies — carved on a cypress-wood reliquary there contained. This designation has been ever since attached to the oratory.

In the thirteenth century Honorius III. and Nicholas III., between them, entirely renewed the chapel. Such as we know it, it is of their epoch. And from the point of view of architecture (Gothic-Lombard), painting or marble-work (of the celebrated Cosmati), we could hardly imagine anything more beautiful.

A rare treasure it contains is the picture of our Saviour on the wall behind the altar. This is either the original painting itself, or a very ancient copy of the painting, which, as we read in Moses Corenesus, the Armenian historian of the fifth century, was called *acheropita*, or not made by the hand of man.' St. Luke himself was said to have commenced and an angel to have finished the work.

The present picture came from the East, sent by St. Germanus, patriarch of Constantinople, to Gregory II., to save it from the hands of the Iconoclasts. The story is that he launched it on the waters, and that of itself it sped directly over towards Italy; that the Pope in a vision was apprised of a great arrival, and that he went out processionally to the port and found the picture. However



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it may be, the very greatest veneration was shown to it from those early days. Stephen II., in 752, to gain the Divine aid against the Lombard invasion, formed a procession, and carried this picture round the city on his own shoulders. It became the custom too, on the feast of the Assumption of the Blessed Virgin, for the Holy Father with the clergy and people to assemble at this Chapel, to take out the picture and proceed with great ceremony to St. Mary Major's. The idea was to bring the picture of the Son to that of the Mother, so that assumed into Heaven she might intercede with Him and obtain favours and graces for the faithful. This devout procession continued down to the sixteenth century, when the factions and disputes of the time caused it to be discontinued.

The Lateran Palace having been damaged by earthquake and fire, Sixtus V. undertook to rebuild it. New arrangements were made for means of transit in the locality, and, as a consequence of the opening of a new street, this sacred oratory found itself isolated.

To form an ascent to it, the Pope thought of placing the *Scala Pilati*, which had hitherto been venerated before the portico of the palace. This *Scala Pilati*, or *Scala Santa*, had been brought from Jerusalem by St. Helena, the mother of Constantine, and had been, as its name indicates, the staircase of Pilate's house, which our Saviour must have ascended and descended more than once, and which was sprinkled with His Precious Blood.

Sixtus V., accordingly, had the twenty-eight steps it is composed of put in position and placed here; and he reconstructed the front of the building to cover it. To the veneration of this memorial of our Lord's Passion immense indulgences had already been attached. Pope Sixtus increased them, and succeeding pontiffs have added to their number. Amongst others, we may mention that of three-hundred days, obtainable for the ascent of each step with the recitation of a Pater and Ave.

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So great became the concourse of the faithful ascending on their knees, that two other staircases were added, one on each side, to the ascent of which the same indulgences were attached.

The effective sculptures in the vestibule are due to the chisel of Jacometti and were executed by order of Pius IX. The sacred edifice is in the care of the Passionist Fathers.

As the gaining of the indulgences must depend in great measure on our inward dispositions, we must in the first place remember that the Son of God, in working out our Redemption, ascended and descended these same Steps, bound with cords, derided, spat upon, cruelly torn with stripes and bleeding at every pore. Let every one then, who is about to ascend these holy Steps, imagine that he hears Jesus Christ inviting him to follow Him with the words: — « If any man will come after me let him deny himself and take up his cross and follow me » — and let him promptly answer: « O Lord, I am ready to go with Thee even unto death, but since I know my own weakness, I pray Thee to stretch forth the hand of thy grace, without which I can do nothing. »

*Before ascending we may excite ourselves to sorrow for past sins and devoutly say the following prayer.*

PRAYER.

O most merciful Jesus, who for the salvation of the world, of thine own will wast cruelly scourged, and crowned with thorns, and then ignominiously dragged by wicked men up these steps before Pilate, we humbly beseech Thee, that whilst we devoutly worship the blood-stains of thy sacred feet, we through the merits of thy Passion may ascend by the steps of thy grace, and happily reach the throne of thy infinite glory, where with the Father and the Holy Ghost Thou livest and reignest for ever and ever. Amen.

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*In going up the Holy Steps it is not necessary to stay long; nor to recite long prayers at each Step. It is sufficient to ascend devoutly from one to the other, thinking meanwhile on the Passion of our Lord, or reciting the Our Father or Hail Mary, so as not to hinder or disturb those who follow. To such however as may wish to meditate with fruit and in order on the Passion of our Redeemer, the following pious considerations and prayers taken from the Gospel history are proposed.*

## MEDITATION

*For the first Step.* " He went according to his custom to the Mount of Olives and kneeling down He prayed. ,, (*St. Luke 22. 39-41*)

My dearest Jesus, I contemplate Thee, when after the Last Supper thou didst bid farewell to thy disciples and begin thy most bitter passion by going to the Mount of Olives to pray to thy Eternal Father: give me grace always to begin my actions by seeking for thy divine assistance in prayer.

## MEDITATION

*For the second Step.* " And his sweat became as drops of blood trickling down upon the ground. ,, *(St. Luke 22. 24).*

My most compassionate Jesus, who, through the intimate knowledge of all thy own pains, and of my sins, didst suffer so intense an agony, that a bloody sweat flowed from all thy sacred body, and ran down upon the ground: give me grace always to remember that I by my sins have been the guilty cause of this thy abundant sweat of blood.

## MEDITATION

*For the third Step.* " Judas drew near to Jesus to kiss Him. And Jesus said to him; Judas, dost thou betray the Son of Man with a kiss? ,, *(St. Luke 22. 47-48)*

My sweetest Jesus, who didst treat the traitor Judas, after his treacherous kiss, not only with meekness, but didst

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even reprove him with love, to show him that his treason was known to Thee under that sign of friendship: give me grace in all I do to act with simplicity, that I may never injure my neighbour by any kind of deceit.

## MEDITATION

*For the fourth Step.* "The servants of the Jews took Jesus and bound Him." *(St. John 18. 12)*

My beloved Jesus, who wast seized by the soldiers, bound with cords, dragged from the garden to Jerusalem and treated with every kind of cruelty, like the most infamous of men: give me grace to conceive a true and sincere sorrow for my sins, that being freed from all attachment to them I may remain faithful to Thee unto death.

## MEDITATION

*For the fifth Step.* "And they led Him away to Annas first." *(St. John 18. 13)*

My most humble Jesus, who didst willingly submit thyself to Annas, Caiphas, Herod and Pilate — most wicked judges — and to be led backwards and forwards to their tribunals in such great ignominy: give me grace readily to submit myself for thy love's sake to the judgment of my superiors and to bear in peace the reproofs and rebukes which they from time to time may give me for my correction.

## MEDITATION

*For the sixth Step.* "Then they dit spit in His face and buffeted Him and others struck His face with the palms of their hands *(St. Matthew 26. 67)*

My most patient Jesus, who didst bear from the sacrilegious soldiers their filthy spittle upon thy adorable face on

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whose majesty angels fear to look, and didst endure the shame of being blindfolded and buffeted with blows: give me grace to enter seriously into the thought of my sins, that full of humble confusion and holy shame I may excite my hard heart to a true sorrow for having offended Thee.

## MEDITATION

*For the seventh Step.* "And they brought Him bound and delivered Him to Pontius Pilate the governor." *(St. Matth. 27.2)*

My most meek Jesus, who as a malefactor, bound with cords, wast led up and down these Steps, which I unworthy am ascending and which Thou didst in many places stain with thy most precious blood: give me grace to ascend by the steps of true repentance to the eternal glory of heaven, which Thou hast purchased for me by the shedding of this very blood.

## MEDITATION

*For the eighth Step.* "Pilate saith to them: I find no cause in Him." *(St. John 18. 38)*

My most holy Jesus, who being maliciously accused by false witnesses wast nevertheless declared innocent by Pilate: give me grace to free myself from the persecution of my enemies and from false witnesses, that I may thus be always bound to render Thee unceasing thanks and praises for thy innumerable benefits.

## MEDITATION

*For the ninth Step.* "And Herod with his army set Him at naught, and mocked Him, putting on Him a white garment. *(St. Luke 23. 11)*

My most loving Jesus, who didst allow thyself for love of me to be mocked and derided by the wicked Herod

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and wast clothed in scorn with a white garment: give me grace ever to preserve the white robe of purity, until I shall be presented before thy divine tribunal.

## MEDITATION

*For the tenth Step.* "And he sent Him back to Pilate." *(St. Luke 23. 11)*

My most innocent Jesus, who as a meek lamb didst allow thyself to be led into the courtyard of Pilate's palace, where thou wast stripped and left naked, in the presence of a great multitude, and then wast fast bound to a pillar; give me grace to strip my soul of all affection for the false pleasures of this world and to clothe it with holy virtues by weeping bitterly for my sins, that thus I may not appear before Thee in death without the nuptial robe of thy divine grace.

## MEDITATION

*For the eleventh Step.* "Then Pilate took Jesus and scourged Him." *(St. John 19. 1)*

My Jesus grievously tormented, who wast scourged so sorely and in so many ways, until thy most pure flesh was wounded and torn and Thou couldst say with the Prophet, "They have numbered all my bones:" give me grace to suffer patiently all the afflictions and pains, both spiritual and temporal, which Thou mayest send me, that I may be able with the Prophet to say unto Thee, "I am ready for stripes." *(Ps. 37. 18)*

## MEDITATION

*For the twelfth Step.* "And the soldiers platting a crown of thorns put it upon His head; and they put on Him a purple garment." *(St. John 19. 2)*

My most sorrowful Jesus, whose most sacred Head was with extreme and unheard-of barbarity crowned and

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pierced by the wicked Jews with sharpest thorns and who wast then in derision clothed in a ragged purple garment: give me grace to expel my sinful thoughts by the thought of thy most piercing wounds, and to clothe my wretched soul with the robe of an ardent love for Thee and for my neighbour, that I may deserve to be eternally loved by Thee in heaven.

## MEDITATION

*For the thirteenth Step.* "They put a reed in his right hand. And bowing the knee before Him they mocked Him, saying: Hail King of the Jews. And spitting upon Him, they took the reed and struck his head." *(St. Matthew 27. 29-30)*

My most benign Jesus, who didst allow thy scornful executioners to place a reed in thy hand for a sceptre; to mock Thee saluting Thee as King of the Jews; to befoul thee with spittle; to buffet Thee with blows, and to strike thy head with the reed: give me grace to bear for thy love the injuries and insults which I may at any time endure from my neighbour, in the thought that I may thus in some measure become like to Thee.

## MEDITATION

*For the fourteenth Step.* "Pilate therefore went forth again, and saith to them: Behold the Man." *(St. John 19. 4-5)*

My most afflicted Jesus, who being covered with so many wounds and so many sorrows wast brought forth by Pilate to the people to move them to compassion: give me grace to contemplate Thee continually thus wounded and bruised by my sins, that bitterly bewailing them, I may share thy sufferings and not offend Thee more.

## MEDITATION

*For the fifteenth Step.* "The governor said to them: Whether will you of the two to be released unto you? But they said:

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Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified." *(St. Matthew 27. 21-23)*

My most loving Jesus, I contemplate Thee put on a level with Barabbas, a robber and murderer, in the sight of all that multitude, who cried out that he should be set free and Thou crucified: give me grace always to prefer to the dictates of a foolish world those of thy divine law, that despising the wicked maxims of the world I may persevere in the fulfilment of thy divine commandments.

## MEDITATION

*For the sixteenth Step.* "And Pilate gave sentence that it should be as they required." *(St. Luke 23. 24)*

My outraged Jesus, who for me wast given over by the unjust Pilate into the hands of the Jews, that they might do to Thee whatever their diabolical fury might devise: give me grace that, aided by thy divine help, I may always resist my evil inclinations and conform myself to thy most holy will.

## MEDITATION

*For the seventeenth Step.* "And Jesus bearing His own cross went forth to that place which is called Calvary." *(St. John 19. 17)*

My wearied Jesus, who burning with infinite love for the salvation of mankind didst embrace the cross so much longed for by Thee, and with the same love didst carry it to Mount Calvary: give me grace to bear with patience, and resignation the cross of tribulations which Thou dost lay on me, yea, even to rejoice in following Thee, that I may come one day to reign with Thee.

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## MEDITATION

*For the eighteenth Step.* "And there followed Him a great multitude of people, and of women who bewailed and lamented Him." *(St. Luke 23. 27)*

My sorrowing Jesus, who when pitied by those women that beheld Thee thus cruelly treated on thy way to death, exhorted them to weep rather over themselves: give me grace that in contemplating thy sorrowful journey to Calvary to be crucified, I may weep over my own grievous sins which were the cause of thy manifold and most bitter sufferings.

## MEDITATION

*For the nineteenth Step.* "And they gave Him to drink wine mingled with myrrh." *(St. Mark 15. 23)*

My suffering Jesus, who for support in thy excessive faintness didst receive into thy parched mouth from the perfidious Jews the bitter drink of wine mingled with myrrh: give me grace, in my trials and sorrows, not to seek the vain consolations of the world but only the never-ending joys of Paradise.

## MEDITATION

*For the twentieth Step.* "But they dividing His garments, cast lots." *(St. Luke 23. 34)*

My meek Jesus, who didst allow thyself to be stripped with such fury by the cruel executioners, who then divided thy garments by lot: give me grace that divested of all affection for the fleeting joys of this world I may desire and love only the everlasting joys of heaven.

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## MEDITATION

*For the twenty-first Step.* "And they crucified Him and with Him two others, one on each side, and Jesus in the midst." *(St. John 19. 18)*

My suffering Jesus, who wast fastened to the cross with hard nails by thy tender hands and feet, and then raised up on it between two thieves: give me grace to remain crucified to my passions by a true spirit of penance, that united with Thee on the cross here on earth, I may remain united with Thee likewise in the glory of heaven.

## MEDITATION

*For the twenty-second Step.* "And Jesus said: Father, forgive them, for they know not what they do." *(St. Luke 23. 34)*

My dying Jesus, who full of infinite charity didst pray to the Eternal Father to forgive thy inhuman crucifiers and didst solovingly excuse their most frightful sin: give me grace, after thy example and for thy love's sake alone, to pardon also the offences received from my neighbour and, so far from seeking satisfaction, like Thee to return good for evil.

## MEDITATION

*For the twenty-third Step.* "And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise." *(St. Luke 23. 43)*

Most merciful Jesus, who at the approach of death didst bestow on the penitent thief an eternal kingdom: give me grace to be sincerely sorry for my sins at the last moment of my life, that I too may hear from thy mouth the invitation to the glory of Paradise.

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## MEDITATION

*For the twenty-fourth Step.* " And immediately one of them running, took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. " *(St. Matthew 27. 48)*

My abandoned Jesus, who languishing on the cross with a burning thirst from the shedding of all thy innocent blood but, still more with the desire of suffering new torments for the salvation of sinners, didst have presented to thy parched lips a sponge filled with vinegar, which when tasted did but add to thy bitter suffering: give me grace for thy love to mortify my taste by the thought of this loathsome drink and still more by a truly Christian life to correspond with the ardent desire Thou hast shewn for my salvation.

## MEDITATION

*For the twenty-fifth Step.* " And Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. " *(St. Luke 23. 46)*

My agonising Jesus, who when expiring on the cross didst commend thy most holy soul into the hands of thy heavenly Father: give me grace to understand well the great truth, that it will avail me nothing to gain the whole world if I lose my soul, that so giving it over wholly to Thee, as I do from this day forth by an irrevocable gift, I may place it for ever in security from its enemies.

## MEDITATION

*For the twenty-sixth Step.* " One of the soldiers with a spear opened his side, and immediately there came out blood and water. " *(St. John 19. 34)*

My crucified Jesus, who having yielded up thy blessed

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soul, wast to the unspeakable grief of thy Virgin Mother wounded with a lance in the side, whence issued blood and water: give me grace to choose that sacred opening as an abiding resting-place, that so my unclean soul, cleansed by that water and that precious blood, may find in itself the power and efficacy of the Most Holy Sacrament.

## MEDITATION

*For the twenty-seventh Step.* "Joseph of Arimathea besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus." *(St. John 19. 38)*

My loving Jesus, who when taken down from the cross wast placed in the arms of thy most afflicted Mother: give me grace to cast myself into the arms of thy infinite mercy, that grieving from my heart for having kept Thee so long on the cross by my sins, I may have time solely to weep over and detest them.

## MEDITATION

*For the twenty-eighth Step.* "And Joseph taking the body wrapt it up in a clean linen cloth." *(St. Matthew 27. 59)*

My adorable Jesus, who didst wish that thy sacred body should be wrapt by Joseph of Arimathea in a clean white cloth and placed in a new sepulchre: give me grace to cleanse my soul from all foulness of sin and to preserve it white and unspotted unto death. Amen.

*Having thus reached the sacred Chapel of the* Sancta Sanctorum *we may excite ourselves to more devotion, and say the following prayer.*

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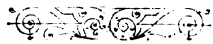
## PRAYER

O dearest Lord, stir up, we beseech Thee, our hearts, and raise them up to thy holy love and to the fervour of thy faith, that by means of the sacred image of the Saviour of the world which we devoutly venerate here on earth, and through the merits of the saints whose bodies and relics lie in this holy Chapel, we may become worthy to serve Thee with minds cleansed from all stain of sin; and this we beg through the merits of the same Jesus Christ thy Son our Lord, who with Thee in the unity of the Holy Ghost liveth and reigneth for ever and ever. Amen.



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